

**עפּירן**, v. עִפֵּר.

**עפּירן**, Ab. Zar. 39<sup>a</sup>, read: עִפְּרִין.

**עפֿל** (b. h.) *to swell, rise*.—V. עוֹפֵל.

*Hif.* הִעֲפִיל *to act rashly, be foolhardy*. Sabb. 97<sup>a</sup> מן (מִהִּיעֲפִילֵי) Ms. M. (v. Rabb. D. S. a. l. note; ed. הַמְעִפִּילִים היה he was one of the foolhardy (Num. XIV, 44); Yalk. Num. 749 הַמְעִפִּילִין.

**עפֿל**, v. עוֹפֵל.

**עפֿלא** pr. n. ‘*Ofla*, name of a gate of Jerusalem. Targ. Zeph. I, 10 (v. עוֹפֵל); v. עוֹפֵא II.

**עפֿעפֿים** m. *Du.* (b. h.; עפעפֿ, Pilp. of עפֿה or עוֹה) [wings,] *eye-lids*. Sabb. מרבה שיער בעי eye-paint advances the growth of the eye-lashes; Pesik. ‘Āniya, p. 135<sup>a</sup>. Ber. 60<sup>b</sup> עֲפֵעֵפִי v. הַנוֹמֶה.

**עפֿף** (reduplic. of עוֹה II) *to fly around*. Midr. Till. to Ps. XVIII, 5 אֶל רִקְרִי אֶפְפֹּנִי אֵלֶּא עֲפֹפֹנִי הצרירח נסוח וכי read not *āfafunī* (with א) but ‘*āfafunī* (with ע), troubles come flying over me like birds; Yalk. Sam. 157.

**עפֿף** (v. עוֹה I) *to double, bend, curve*. Targ. Is. II, 4; Mic. IV, 3 וַיַּעֲפֹפֶן (Levita וַיַּעֲפֹפֶן *Pol.* of עוֹה; h. text כחה).—Sabb. 134<sup>a</sup> לַעֲפֹפִיהָ Rashi, v. עוֹה II.

*Pa.* עָפָה *to double, roll up*. Part. pass. מַעֲפֵפָה; f. מַעֲפֵפָא. Targ. I Kings XIX, 6 חררא מעי a rolled up cake (h. text II עוֹה v. עוֹה (not וַיַּעֲפֹפָה), v. עוֹה וַיַּעֲפֹפָה (ענה רצפים).

**עפֿץ**, v. אָפֵץ.

**עפֿץ** m. (v. אָפֵצָא) *gall-nut*. Y. Gitt. II, 44<sup>b</sup> top דיוש אין מיץא I. untanned ink, v. מִיץָא I.

**עפֿצא**, v. אָפֵצָא.

**עפֿר**, v. עוֹפֵר, עֲפָרִים *pl.*

**עפֿר**, *Pi.* עִפֵּר (b. h.; denom. of עֲפָר) *to cast dust, cover with mud*.

*Hithpa.* הִתְעַפֵּר *to be soiled*. Lam. R. introd. (R. Abbahu 6) והם ישנים... ומתעפרים בעפר they sleep on the bare earth and become soiled with dust; ib. to III, 13.

**עפֿר** (b. h.; עוֹפֵר *to be thick*, emp. אָבֵק; v. עוֹפֵר) *dust, mud, sand, mortar*. Gen. R. s. 14 (ref. to Gen. II, 7) עי זכר וכי *afar* represents the male element, *ādamah*, the female; the potter takes male dust (coarse sand) and female earth (soft clay), in order that the vessels be strong. Sot. II, 2 מהרריה עי הניטל he (the priest) takes earth from under it (the marble slab). Ib. 16<sup>a</sup> מצייני עי אפר שקרוי עי we find that ashes are likewise called ‘*afar*; Hull. 88<sup>b</sup>; Gen. R. s. 49<sup>b</sup>. Ib. עפר סניח the dust used in preparing the Water of Jealousy; עי כיסוי the earth or ashes used for covering up the blood at slaughtering (Lev. XVII, 13); Num. R. s. 9. Ib. ויאנכי עי ואפר לא זכחה תחזור if she is worthy (innocent), let a son descend from her like Abraham, of whom it is written, ‘And I am dust and ashes’ (Gen. XVIII, 27); if she is unworthy, let her

return to her native dust. Ib. זהב דעגל עי the gold dust of the calf. Y. B. Mets. VIII, end, 11<sup>d</sup> שחור עי black potter’s earth; a. fr.—Gen. R. s. 94 עפרו של יצחק (ed. Wil. אָפֵר), v. אָפֵר.—*Pl.* עֲפָרוֹת, constr. עֲפָרוֹת. Num. R. l. c. (ref. to Num. V, 17) [read:] וזה אשר טחן this refers to the gold dust which he (Moses) made by grinding (Dent. IX, 21). Gen. R. s. 26 וכי עי הוזהב אשר טחן they were experts on the qualities of soil like serpents; a. e.

**עפֿרא** ch. same. Targ. Lev. XIV, 45. Targ. Prov. VIII, 26 הוזה שקיל עי ומורה וכי (עפרוה); a. fr.—B. Bath. 73<sup>b</sup> he took up dust and smelt of it and said, this is the road &c. Ib. 16<sup>a</sup> עי לפומיה דאייב earth into Job’s mouth (stop him)! Ib. 171<sup>b</sup> O, מאן יהיב לן מעפריה דרב וכי that some one would give us some of the dust of Rab and Samuel, and we should put it into our eyes! (i. e. we surely revere the memory of Rab and Samuel, yet we differ with them); Ab. Zar. 53<sup>b</sup>; Hull. 68<sup>b</sup>. Snh. 108<sup>b</sup> ודורה עי ודורו הרבי... we threw dust and it turned into swords; a. fr.

**עפרורין** m. pl. (preced.) עי דרהבא *gold-dust*. Targ. Job XXVII, 6 (ed. Lag. עפרורין, corr. acc.).

**עפרוריות** f. (preced.) *sandy matter* in grain. B. Bath. 93<sup>b</sup> לא ועי but sand (as an admixture) need he not accept? Ib. 94<sup>a</sup> רובע עי לסאה... רובע עי לסאה the purchaser of lentils must accept one fourth of a Kab of sand for each S’ah; a. e.

**עפרותין**, v. עֲפָרוֹתִין.

**עפֿריא** pr. n. pl. (v. next w.) ‘*Āfaraya*. Y. Bicc. III, 65<sup>d</sup> Simeon, a native of ‘A. (a Palestinian) has not been appointed!

**עפֿריים**, ח' עֲפָרַיִם (b. h. חפריים Josh. XIX, 19) pr. n. pl. ‘*Āfarayim, Hāfarayim (Hafaraim)*. Men. VIII, 1 (83<sup>b</sup>) עי (some ed. עפור; Ms. M. חפריים; Mish. ed. ור; v. Rabb. D. S. a. l. note). Ib. 85<sup>a</sup> רבן ארה מכניס ליעי (Ms. M. לור) wouldst thou carry straw to ‘A.?<sup>?</sup> Gen. R. s. 86, end לַעֲפָרִים; Ex. R. s. 9.

**עפרן**, Targ. Cant. V, 14 בירקן ועי, read with ed. Lag. *saffron-colored smaragd* (v. עֲפָרָנָא).

**עפֿרתים** pr. n. pl. ‘*Efrathayim*. Y. Sabb. XIV, 14<sup>c</sup> bot. R. Hunia Jacob of ‘E. (perb. עֲפָרַיִים?).

**עפֿש**, *Pi.* עִיפֵשׁ *to grow mouldy, decay*. Pes. 15<sup>b</sup>; 45<sup>b</sup> bread that is spoiled so as to be unfit for man to eat &c. Tosef. ib. II (III), 4 שיעשו או שירבשו which have become mouldy or dried up. Tosef. Ter. IX, 10 פרו the bread in our vessels has become mouldy. Y. Yoma III, 41<sup>a</sup> bot. לא מיעפשה it never grew mouldy; Bab. ib. 38<sup>a</sup> מיעפשה Tosef. ib. II, 5; Y. Shek. V, 48<sup>d</sup> bot. מרע; a. e.

*Hithpa.* הִתְעַפֵּשׁ, *Nithpa.* נִתְעַפֵּשׁ same, v. supra. Gen. R. s. 31 ולא ירקבו ולא יתעפשו וכי that they (the fruits in the ark) should not rot, or mould, or be disfigured.

**עפֿש** ch., *Itkpa.* אִיעֵשׁ same. Men. 23<sup>b</sup> מיעפשא when the bread is spoilt.

עֵץ m. (b. h.; v. עֵצִי 2) *tree, pole; wood*. Esth. R. to V, 12 לאחר שעשה חנין after having made the gallows. Tam. II, 3, a. fr. עץ שמן pine-wood. Gen. R. s. 15 אֵילֵן שֶׁעֵצוֹ אֵילֵן a tree whose wood is as fit to eat as its fruit. Sifra Emor, Par. 12, ch. XVI, v. עֵקֶה; a. v. fr.—Pes. 30<sup>b</sup> פְּרוֹר עֵץ wooden pot-ladle.—Pl. עֵצִים; constr. עֵצֵי. Tam. l. c. כל הָעֵץ שֶׁבְּהָרִיךְ וְכ. all kinds of wood are fit for the altar pile. Ib. 5 עֵץ הָרֵמֶה wood of a fig-tree. R. Hash. II, 3 עֵצִי שמן, v. supra; a. v. fr.

צַדִּיק, צַדִּיקָה, צִדְקָה f. = h. צִדְקָה II. Targ. O. Deut. XXXII, 28 (some ed. צַדִּיק). Targ. Num. XXXI, 16. Targ. Y. II Num. XXIV, 14 צַדִּיקָה; a. e. — Pl. צַדִּיקָה, צַדִּיקָה, צִדְקָה. Targ. Prov. XXII, 20 (ed. Wil. צַדִּיקָה sing.). Targ. Y. II Deut. I. c. (v. אֱשֶׁר). — Esth. R. to I, 3 בְּנֵי צִדְקָה דִּילֵיהּ (not אֲבוֹתָהּ) his counsellors; a. e.

עֵצָא, v. עֵצִי.

**עָצַר** (b. h.) 1) to cut, form, shape.—2) (cmp. **הָצַר** a. **הָצִיץ**) to cut, grieve, pain.

*Pi. ציצב to shape, handle, esp. to straighten an infant's body by manipulation. Sabb. XXII, 6 אין מציבין את חקטן you must not manipulate a child (on the Sabbath), expl. ib. 147<sup>b</sup> שדרה בחומרי שדרה (v. לפת). Tosef. Kel. B. Mets. II, 9 שווא מציב עליה וכו' because he (the surgeon) manipulates children thereon.*

*Hif. to grieve.* Gen. R. s. 44 (ref. to Ps. CXXXIX, 24)  
 וְאִם יִהְיֶה עִירִי . . . (וְ)לְהַעֲרִיבָהּ אֵם if it be my destiny to rear  
 children who are to grieve thee, it is better that thou  
 shouldst lead me in the way of the world (death); (Yalk.  
 Ps. 888 וְלִהְיוֹת עִירִי).

*Hithpa.* תִּתְחַבֵּב, *Nithpa.* תִּתְחַבֵּב to be grieved, mourn.  
 Snh. 38<sup>b</sup> בְּמֵיתוֹ וְלִי בְּמֵיתוֹ he rejoiced over his (R.  
 'Akiba's) learning, and mourned over his death (predestin-  
 ed martyrdom).

**עצב** ch. same; (intr.) *to be grieved*. Targ. Ps. XXXIV, 6 (v. חסד II).—*Part. pass.* **עָצִיב**, **עָצִיבָּה**; f. **עָצִיבָּה**, **עָצִיבָּה**; *pl.* **עָצִיבִּי** *grieved, sad*. Targ. Esth. IV, 1; Targ. Y. Ex. XII, 31 קל the voice of a mourner.—Bets. 16<sup>b</sup> ע' דוּרְיָה רָחוּץ he saw that he looked down-hearted; **עָצִיבָּה** אָמַרְיָה why art thou grieved? Taan. 25<sup>a</sup>. Ib. 22<sup>a</sup> ע' מִבְּרִיתֶיךָ, v. דוּרְיָה, a. f.

*Ithpe.* וַאֲנֵצִיב *to be grieved.* Ber. 31<sup>a</sup> וַאֲנֵצִיב *and they*  
grew sad; Yalk. Ps. 881 וַאֲנֵצִיב.

**עֲצָב** m. (b. h.; **עָצָב** 1) *form*, esp. *idol*.—*Pl.* **עֲצָבִים**. Sifra K'dosh., beg. **עֲצָבִים פְּרָקִים פְּרָקִים** idols are called 'forms', because they are made limb by limb; Mekh. Mishp. s. 20; Ab. d'R. N. ch. XXXIV.—Snh. 63<sup>b</sup> **וְעוֹשֵׂי דְמוּת** וְעֲצָבִים (not **עֲצָבִים**, v. Rabb. D. S. a. l. note!) they made an image of their (the rich men's) figures; Yalk. Hos. 529.

**עֶצֶב** m. (b. h.; עֶצֶב 2) *trouble, toil; that which is acquired through toil.*—**Pl.** עֲצָבִים. Num. R. s. 9 (ref. to יוֹעֲבָד, Prov. V, 10) אֵין עֲצָבָה אֶלֶּה בָּנִים (ed. Wil. וְעֲצָבָתָהּ) 'thy toils' means thy children (with ref. to Gen. III, 16); עֲצָבָה אֶלֶּה בָּנִים 'thy toils' means painful labor in the field (with ref. to ib. 17).

**עֲצִיב** m., **עֲצִיבָה** f. (h. h.; preced.) *sad, grief-stricken*.  
 es. 119<sup>a</sup> בִּלְדֵי מִנְצִחֵן אֹהֶר וְעוֹבֵר a human King grieves  
 when he is defeated, but the Lord &c.; (Midr. Till. to  
 s. IV כוּסִים), v. **נָצַח**. Ber. 5<sup>a</sup> מוֹכֵר עֵי וְלוֹקֵחַ שְׂמֵחָה the seller  
 grieves (because he has to part with a dear possession),  
 and the buyer is glad; a. e.—**פָּלַע**, **עֲצִיבֵין**, **עֲצִיבֵין**, **עֲצִיבֵין**,  
**עֲצִיבֵין** 21<sup>b</sup>. Ib. 67<sup>a</sup>; a. e.—**תְּרַסַּף** (of the fingers of the hand)  
*pressed together, narrow*, opp. **פְּתוּחָה**. Erub. 3<sup>b</sup>, a. e., **אֲמָה**.

עֵצָב ch., v. עֵצָב.

**עֲצָבֹן** m. (b. h.; preced. wds.) *grief, pain, toil*. Num. R. s. 9 (ref. to Prov. V, 10, v. עֲצָב) לומר שיאכלו ב' ו' (עֲצָב) intimating that they shall eat with toil whatever they may eat (with ref. to Gen. III, 17). Pirké d'R. El. ch. XIV גדלו בבְּעֲבֹן, v. שְׂמֹחַ; a. e.—*עֲבֹבִיטָה*. Midr. Till. to Ps. XVI, 4 לנני אדם ע' הרבית ed. Bub. (missing in oth. ed.) thou didst decree many pains unto man (ref. to Gen. III, 16, sq.); ib. לאבות העולם ע' הרבית thou didst decree many troubles unto the patriarchs; ש' לנורו של הרבית ע' לנורו של הרבית thou didst decree . . . upon the generation of (the Hadrianic) persecution; Yalk. ib. 667.—[V. next w.].

**עצבונת** f. (preced.) [*a stinging plant*,] prob. *wild rose-bush*. Gen. R. s. 63 משל להרם וע' וכ' (Matt. K. עִצְבוֹנוֹת; some ed. כְּבוֹנוֹת, corr. acc.) this is like a myrtle and a rose-bush growing side by side; Yalk. ib. 110; Tanḥ. Ki Thetsé 4 עִצְמוֹנִי

**עֲצִיבוֹת** f. (preced. wds.) *grief, sorrow*. Ber. 31<sup>a</sup> **עֲצִיבוֹת** ... **לֹא מְרֻדָּה עֵינַי** you must not rise for prayer in a mood of grief or in languor ... but in religious joy. Pes. 117<sup>a</sup> **עֲצִיבוֹת** ... **אֵין הַשְׁכִּינָה** the Divine Presence (holy inspiration) does not rest upon man in moments of languor or sadness &c. Hag. 5<sup>b</sup> **עֲצִיבוֹת** **לִפְנֵי רַבִּי** there is no sadness before the Lord, for it is written (I Chr. XVI, 27) &c.; Yalk. Jer. 292.

**עֲצֵת** I f. (b. h.; v. עֲצָן) 1) *trees, plantation*. Y. Sabb. III, 6<sup>a</sup>; Y. Succ. I, end, 52<sup>e</sup> עֲצֵת הַיָּם allowed the carrying of things on the Sabbath from trees in the water (on an island) to the water and vice versa (cmp. Erub. 67<sup>b</sup> עֲצֵת); Y. Erub. VIII, end, 25<sup>b</sup>.—2) *pea-stalks*. Sabb. VII, 4, expl. ib. 76<sup>a</sup> קִיטְנִיּוֹת עֲצֵת. Ohol. XVIII, 2, contrad. to קשׁ.

**עצה** II f. (b. h.; עֲצָה) *counsel, advice, plan, consultation, council*. Gen. R. s. 74 עֲצָה נִשְׁלַח they hold council, v. חֲנוּחַ. Sot. 11<sup>a</sup> (ref. to Ex. I, 10) הָיָה הָרָחֵל בֵּי הָחֹלָה he was the first to propose (the destruction of Israel). Ib. שלשה היו שפנה באורה three men took part in that consultation. Meg. 12<sup>b</sup> עֲצָה נִשְׁלַח counsel (legal wisdom) has been taken away from us. Sot. 11<sup>b</sup> שפנה מִעֲצָה מְרֻגְלִים he turned away from the council of the spies. Gitt. 58<sup>a</sup>, a. e. אִם אָרְוָה שְׂמִיעַ if thou wouldst listen to my advice. Tanh. Haaz. 8 וְכִי וּבִעֲצָתִי אֶל וְכִי וּבִעֲצָתִי and if you follow my advice, do not risk your life for her. B. Bath. 118<sup>a</sup>, a. fr. עֲצָה קִשְׁמֵשׁ לָךְ good advice is meant by it (not a law); a. fr. — **עֲצוּר**. Kidd. 80<sup>b</sup> (in Chald. dict.), v. עֲצָה. Midr. Till. to Ps. I, 3 וְכִי וּבִעֲצָתִי שְׂחִיחַהּ who suggested plans which were executed, and which turned out well; a. e.

**עצה** ch., v. **עצה**.

**עצה** m. (b. h.; v. **עצה**) *backbone, spine*. Sifra Vayikra, N'dab., Par. 14, ch. XIX (ref. to Lev. IV, 9) **עצה** he must go inside of the backbone, i. e. cut off a portion of the spine; Yalk. Lev. 462.

**עצה**, v. **עצה**.

**עצותא** = **עצותא**. Targ. Y. Num. XV, 20, sq.; a. e. (interch. with **עצה**).

**עצום** m. (b. h.; **עצום**) *strong, mighty*. Pl. **עצומים**. Lam. R. to III, 4, v. **עצום**.

**עצום**, v. **עצום**.

**עצומה** f. (**עצום**) *possession*.—Pl. **עצומות**. Yalk. Gen. 111, v. **עצום**.

**עצותא**, v. **עצותא**.

**עצורא** m. (**עצור**) *wine- or oil-presser*. Targ. Y. I Gen. XLIX, 11 (not **עצור**, **עצה**).—Pl. **עצורין**, **עצורין**. Targ. Is. XVI, 10 (v. **עצורא**).—B. Bath. 25<sup>b</sup> **עצה** those pressers (of poppy-oil).

**עצורא**, **עצורא**, v. sub **עצה**.

**עצרי**, **עצרי**.

**עצותא**, v. **עצותא**.

**עצה**, **עצה**, **עצה** 1) *to press, squeeze; to oppress*, esp. (=h. **עצה**) *to withhold what is due to a neighbor*. Targ. Y. Lev. V, 23. Targ. Y. II ib. 21 **עצה** some ed. (not **עצה**). Targ. Y. II Deut. XXIV, 14; a. e.—Part. pass. **עצה**, pl. **עצין**. Targ. Y. ib. XXVIII, 29.—2) *to be hard, dry; sapless*. Part. pl. **עצין**. Targ. Y. II Num. XIII, 20 (21).

**עציה** m. (preced.) *withholding, that which is withheld* (h. **עצה**). Targ. Y. Lev. V, 23 (not **עציה**).

**עצובה** f. (**עצב**) *sadness, use of the root* **עצב** Gen. R. s. 27; s. 32 **עצב** **עצב** the root **עצב** (Gen. VI, 6) means mourning. Num. R. s. 9, v. **עצב**.

**עצבות**, v. **עצבות**.

**עציל**, v. **עציל**.

**עצין** m. (**עצין**, v. **עצין**) *a common earthen vessel* (used for refuse). Keth. III, 4 **עצין** **עצין** the ravisher must drink out of the offensive vessel he has chosen, expl. ib. 5 **עצין** **עצין** he must marry the woman, even if she be lame &c.—Esp. *flower-pot*. Dem. V, 10 **עצין** **עצין** that which grows in a perforated pot (placed in the ground) is legally like that which grows in the ground itself. Men. 70<sup>a</sup> **עצין** **עצין** a pot without a hole. Kil. VII, 8; a. fr.—Pl. **עצין**. Y. ib. end, 31<sup>a</sup>.

**עצין**, **עצין** ch. same. Y. Snh. X, 29<sup>a</sup> bot. **עצין** **עצין** he found a pot (Midr. Sam. ch. XXVI **עצין**); **עצין**.

**עצירה** f. (**עצר**) 1) *closing up, obstruction of orifices*, v. **עצר**. Gen. R. s. 52 end (ref. to Gen. XX, 18) **עצר**.

the root **עצר** applies to closure of the mouth, of the throat &c.—**עצירה** **עצירה** (v. Deut. XI, 17) closing up the heavens so as to withhold the rain, *drought*. Sifré Deut. 43; Yalk. ib. 867.—2) *locking up, detention*. Sifré Num. 151; Yalk. ib. 782 (ref. to **עצירה**, Num. XXIX, 35) the root **עצר** has the meaning of detention (by ref. to Jer. XXXVI, 5).

**עצל**, **עצל**, **עצל** (b. h. **עצל**; v. **עצל**; cmp. b. h. **עצל**) *to withdraw one's self, shirk the trouble of; to be careless, slothful; to consider one's self exempt*. Tam. II, 2 **עצל** **עצל** never did a priest shirk the labor of carrying out the ashes. Lev. R. s. 19 (ref. to **עצל**, Koh. X, 18) **עצל** **עצל** because that man considers himself exempt from covering his head as it is proper to do, he contracts rheumatism; **עצל** **עצל** because that woman is too careless (of chastity) to cover herself &c. Ib. **עצל** **עצל** because the Israelites shrank from encamping in discord. Y. B. Kam. IX, end, 7<sup>a</sup> **עצל** **עצל** they were slothful and failed to offer it up; a. fr.

**עצל**, ch., **עצל** same. Pes. 85<sup>a</sup> **עצל** **עצל** (not **עציל**) one might be slothful about it (and fail to use the sacrifice up in due time).

**עצל** m. (b. h.; cmp. **עצל**) [*standing aside*] *slow; sluggard; lazy*. Deut. R. s. 5 **עצל** **עצל** what reason had Solomon to make the sluggard learn from the ant (Prov. VI, 6)?; a. e.—Pl. **עצל**, **עצל**, **עצל**. Pes. 85<sup>a</sup> **עצל** **עצל** the negligent among the priests (opp. **עציר**); a. e.—Fem. **עצלה**, **עצלה**, **עצלה**. Y. ib. I, 27<sup>c</sup> bot. **עצלה** **עצלה** women are slow (opp. **עציר**).

**עצלות** f. (b. h.; preced.) *laziness, indolence*. Yalk. Num. 720; Pes. 66<sup>a</sup> **עצלות** **עצלות** what is the cause that I had to come from Babylonia and be appointed your chief? Your indolence, which prevented you from waiting upon the two greatest men of the generation. Ib. 117<sup>a</sup>; Ber. 31<sup>a</sup>, v. **עצלות**; a. fr.—Y. Kil. VIII, 31<sup>c</sup> (of an animal tied by the side of a harnessed animal) **עצלות** **עצלות** this one carries the sluggishness of the other, i. e. when one is sluggish, the other has to carry the heavier load.

**עצלן** m. (preced.) *laggard*.—Pl. **עצלן**. Succ. 27<sup>b</sup> **עצלן** **עצלן** (for once) I praise the laggards, because they do not leave their homes on a festive day. Tosef. Pes. III (IV), 11 **עצלן** (Var. **עצלן**) the group of laggards (coming late for the Passover sacrifice).—Fem. **עצלנה**. Pes. 65<sup>a</sup> **עצלנה**, v. supra.—Pl. **עצלנות**. Gen. R. s. 45; Deut. R. s. 6.

**עצם** (b. h.) 1) *to press; to close* (the eyes). Yalk. Is. 304 **עצם** **עצם** he who closes his eyes when (he sees) Israelitish girls stand washing. Sifra K'dosh., Par. 3, ch. VII **עצם**, v. infra.—2) [*to be compressed, hard*] *to be strong*, v. **עצם** a. **עצם**—3) (denom. of **עצם**) *to acquire, possess*. Gen. R. s. 64 **עצם**, v. **עצם**.

**עצם** **עצם** to close (the eyes). Kidd. 32<sup>b</sup> **עצם** **עצם** perhaps a man might think, he will close his eyes

and pretend not to see him (the old man); Yalk. Lev. 617; Sifra l. c. יעצום. Sabb. XXIII, 5 מעצום v. עמץ.

*Pi.* עצום *to close* (a dead body's eyes), v. עמץ.

*Hithpa.* הרעצום, *Nithpa.* נרעצום 1) *to be closed*, v. עמץ.—2) *to be headstrong towards one another*. Snh. 31<sup>b</sup> שנים 2) *to be headstrong towards one another* if both parties to a law-suit are stubborn, one saying, let us go to law here, and the other saying, let us go to the circuit court.—3) v. עיצום 3) *to fortify each other*, i. e. *to enter an agreement with the condition of forfeiture*. Tosef. B. Mets. I, 16 בזה שנים שנרעצמו זה בזה Tosef. B. Mets. I, 16 בזה ואמר וכן I do not come &c.

**עצם** m. (b. h.; preced.) [*strength*,] 1) *bone*. Tosef. Sabb. VII (VIII), 21 בגרוני עצם if a bone sticks in one's throat; Sabb. 67<sup>a</sup>. Pes. VII, 11 וכן השובר את העצם he who breaks a bone of the Passover sacrifice. Ib. 12 באין שנים because the prohibition to break a bone does not apply to it; a. v. fr.—*Pl.* עצמות. Ib. 10. Ib. VIII, 8 וכן השובר את העצם he who has the bones (of a parent) collected, v. לקט; a. v. fr.—2) *substance, essence, self* (v. עיצום). Ab. I, 14 לא אנוכי ולא אבא and if I am (I care) for myself only, what am I? Ib. II, 13 לא אנוכי ולא אבא be not a wicked man in thine own sight (despair not of thyself). Ber. 43<sup>a</sup>; Tosef. ib. IV, 8 ואמר כל אחד ואחד מברך לעצמו the blessing for himself. Zeb. VIII, 10 בעצמו when it (the addition to, or the diminution from the prescribed action) stands by itself (is clearly visible); R. Hash. 28<sup>b</sup>; Erub. 100<sup>a</sup>. Sifré Deut. 19 לא מעצמי אני וכן I did not say that of my own accord (as my idea), but at the command of God. Num. R. s. 20; Tanh. Bal. 13 בקש לילך he wanted to go to himself (go home); a. v. fr.—*Pl.* constr. עצמי. Sifré Deut. 16 לשעבר... עצמיתם וכן in the past you were your own masters, now you are servants and subjects of the community; a. fr.—3) *substance, wealth, esp. live stock*. Yalk. Gen. 111 (ref. to וְעֵבְרָה, Gen. XXVI, 14) וְעֵבְרָה it may be read 'and he shall serve it', unless a man become like a slave to his stock, he does not own it; Gen. R. s. 64 לעבדו (read לעצמו; cmp. Suh. 58<sup>b</sup>).—*Pl.* as ab. Gen. R. l. c. (ref. to וְעֵבְרָה, Gen. XXVI, 16) עצמות ממני היה כל אורח ע' שעצמות ממני היה עצמות ממני לך all these possessions (herds and flocks) which thou hast obtained, are they not from us?; Yalk. l. c. עצמותו.

**עצמוני\*** m. (עצם) [*bony*,] name of a thorny plant, v. ענבוניר.

**עצור** (b. h.; cmp. אצר) [*to press*,] *to close up*; *to detain*; *to ward off*; *to gather, store away*. Succ. 38<sup>a</sup> וְעֵצְרוּ רוחו and dew (v. infra). Num. R. s. 19 וְעֵצְרוּ how could the angel of death strike a man that had stood up against the angel of death and warded him off? (ref. to Num. XVII, 13). Sifré Num. 151; Yalk. ib. 782 (ref. to עצור, Num. XXIX, 35) עצור החורב the Scripture keeps him (the pilgrim) from leaving (Jerusalem, on the eighth day). Pesik. R. (ed. Fr.) addit. s. 4; Pesik. Bayom, p. 193<sup>b</sup> וכן ה' עוצר וכן the Lord locks his Presence up with them, v. infra. Ab. Zar. 71<sup>a</sup> עול חוררי עצור, v. עול; a. fr.—Part. pass. עצור; f. עצורה; pl. עצורים. Sifré l. c. וכן ע' עצורו; עצורין

on this (the eighth day) one is prohibited to leave, so is one on this (the first day). Sifré Deut. 135 (ref. to עצור, Deut. XVI, 8) כל וכן from this you might infer that one must be confined the whole day in the schoolhouse (for religious exercises). Ib. אף ע' אף as the seventh day is under restrictions (as to week-day labor), so is the sixth day (i. e. the days intervening between the first and the seventh day); אי מזה you might infer from this that as the seventh day is under restriction as regards all sorts of labor (even work of necessity), so is the sixth; Hag. 18<sup>a</sup> וכן השביעי ע' בכל מלאכה... ימים ע' וכן the seventh day is under a general restriction, but the six days are not; Yalk. Deut. 904; ib. 907. Hull. 67<sup>a</sup> שוקן ע' ככלים wells, pits and caves, the waters of which are restrained as in vessels; Yalk. Lev. 537 בכלים... עצורים (corr. acc.); a. fr.

*Nif.* נעצור *to be detained*; *to be gathered together*. Pesik. R. l. c. כל זמן שישראל נעצורין וכן as long as Israel holds festive gatherings in synagogues and schoolhouses, the Lord locks up &c. (v. supra); Pesik. l. c.<sup>a</sup> נעצורין (*Pi.*). Yalk. Num. 782 (ref. to עצור, v. supra) למה נעצור עיר יום אחד why are they detained one more day? Taan. 7<sup>b</sup> נעצורין the rains are withheld. Ib. 8<sup>a</sup> וכן מלחוריר וכן the heavens are locked up so as not to let down rain &c.; a. fr.

*Pl.* עצר 1) *to hold festive gatherings*. Pesik. l. c., v. supra.—2) *to detain, keep off*. Succ. 37<sup>b</sup> וכן רוחו וכן כדי לעצור רוחו and in order to keep off evil winds &c. (v. supra).

**עצר** ch. 1) *to press, squeeze*. Targ. Jud. VI, 38. Targ. Gen. XL, 11 (O. ed. Vien. עצרין, *Pa.*); a. fr.—Y. Sabb. XVII, 16<sup>b</sup> top; Y. Bets. I, 60<sup>b</sup> bot., v. וְיִדְרֶא.—2) *to keep back, save*. Y. Taan. III, 66<sup>d</sup> top וכן עצור v. גולתא.

**עצור** m. = עצור. Targ. Am. IX, 13 ענבין ע' (not עצר, עצר).

**עצרה** m. (preced. wds.) *wine-press, vat*.—*Pl.* עצרי. B. Mets. 86<sup>b</sup> ביני ע' וגזא a black hen... that moves about among the vats. B. Kam. 27<sup>b</sup> קרנא דע' (not רעצרא) a corner near the wine-presses.

**עצרה** m. (preced. wds.) *juice*. Gitt. 69<sup>b</sup> Ar., v. ארצא.

**עצרי** pr. n. m. 'Atsri. B. Bath. 174<sup>b</sup> (Ms. M. עצורי); Arakh. 23<sup>a</sup> משה בר ע'.

**עצרת** f. (b. h.; עצר) *detention, gathering, esp. a festive gathering for the conclusion of a festive season, concluding feast*; ע' של חג the concluding feast of the Succoth festival (Num. XXIX, 35); ע' של פסח the concluding feast of the Passover festival i. e. *the Feast of Weeks, Pentecost*. Pesik. Bayom, p. 193<sup>a</sup> כשם שע' של חג... כשם שע' של פסח by right the concluding feast of the Succoth Festival was to have been fifty days after (the first day of Succoth) as the concluding feast of Passover is &c.; Cant. R. to VII, 2; a. e.—In gen. ע' f., (sub. יום) m. *Feast of Weeks, Pentecost*. Pesik. l. c., p. 190<sup>b</sup> ע' בסיון in the month of Sivan is the Feast of Weeks. Hag. II, 4 שול ע' לזיוה if the Feast of Weeks occurs on a Friday. Ib. ע' אחר השבת to oppose those who say that the Feast of Weeks must be observed on the day after the Sabbath (after seven complete weeks from

Passover, beginning with the first Sunday); *Men.* 65<sup>a</sup>. Ib.<sup>b</sup>; a. v. fr.

**עצרתא** I ch. same, *Feast of Weeks*. Targ. O. Num. XXVIII, 26 בעצרתא (ed. Vien. בעצרתא; Y. בעצרתא; h. text בשבתא). Targ. II Esth. III, 8 יומא דע'—Pes. 42<sup>b</sup>; Sabb. 110<sup>a</sup>, v. דבחה. Pes. 68<sup>b</sup>; a. fr.

**עצרתא** II f. (עצר) *vat*. Targ. Esth. I, 10.

**עצתא**, v. עצא.

\***עצתא** m. (v. עצר) *oppressor*. Targ. Prov. XVI, 33, v. עצתא.

**עצתא** f. (עצת) *trouble, distress*. Targ. Is. XXX, 6. Targ. Prov. XXIII, 27. Targ. Y. II Num. XII, 12 בעצתא בעצתא she was with us in (shared) our trouble; a. e.—Snh. 26<sup>a</sup> ע' that is the trouble (that thou callest them wicked).—*Pl.* עקן. Targ. O. Lev. X, 19 ויערען (v. Berl. Targ. O. II, p. 34).—Snh. 11<sup>a</sup> וי' סגיאן ערירן וי' and great troubles are destined to come over the world; Tosef. Sot. XIII, 4 ע' סגיאן (corr. acc.; Var. רברבן); Cant. R. to VIII, 9; a. e.—V. עקתא.—Y. B. Kam. X, 7<sup>c</sup> top בר נש דעקין (masc. form) a man of troubles (a very poor man). Midr. Till. to Ps. XVIII, 5 עקתא (ed. Bub. עקתא), v. פני II.

**עקא**, v. עקרי.

**עקב** (b. h.; denom. of עקב) 1) *to trace, follow*. Shebu. 47<sup>b</sup> עקב אחרי נאח, v. נאח. Macc. 10<sup>a</sup> (expl. עקבה, Hos. VI, 8) שריו עקבין להרוג וי' they followed up (their victims) to commit murder; Yalk. Hos. 523; Yalk. Josh. 30; Yalk. Num. 787.—2) *to go beyond, supersede*; (b. h. *to supplant*). Sot. 16<sup>a</sup> עקבה מקרא בשלשה מקומות הלכה עקבה מקרא in three instances the practice goes beyond the Biblical text (Ar. Var. עקמה, עקמה. Ib. עקבה ועקרה. Ib. עקבה עקבה עקבה he (R. Joh.) counts such cases only where the practice goes beyond and overthrows (the text), whereas in this case עקבה ועקרה the practice goes beyond and adds to (the text).

**עקב** ch., *Pa. עקב to trace, espy*. Targ. Prov. XXIII, 30 מעקבין ed. Lag. (ed. Wil. מעקבי; oth. ed. מעקבא, corr. acc.).

**עקב** (b. h.; עקב, cmp. עכב, *to be curved*) 1) *heel*. Y. Ber. I, 2<sup>c</sup> top; Sabb. 62<sup>b</sup>, v. גוקל. Deut. R. s. 3 אני דורך אני דורך I shall tread Edom's vat with the heel of my foot (v. Is. LXIII, 1 sq.). Yeb. XII, 1 סנדל שיש לו ע' a sandal which has a sole with a covering for the heel. Gen. R. s. 22 מחלא בעקביו swinging his heel (dandy-like); Yalk. Prov. 961 מחלא בעקביו (*pl.*). Zeb. VI, 3 (63<sup>b</sup>) יורדין (Mish. ed. חזורים לע' v. Rabb. D. S. a. l. note 200); Succ. 48<sup>b</sup> על הע' they turn around on their heels, i. e. go back the same way. Yalk. Jer. 272 רשו בע' trod with the heel, i. e. ignored it wilfully. Midr. Till. to Ps. IV, 7; שוק II. Ib. to Ps. XCII, v. שוק I; a. fr.—2) (cmp. *haunch with thigh, posteriors*. Ned. 20<sup>a</sup> במקום חטופה שהוא מכון נגור, expl. ib. בעקבתא של אשה (Ar. במקום החזרפה) he who gazes at the posteriors which correspond (in shape and position) to the heel. Naz. 51<sup>a</sup> מן חט' רקב חבא decayed matter that seems to

come from the posteriors, Rashi (Tosaf.: the heel).—3) *rear-guard*. Sot. VIII, 6 (44<sup>a</sup>) עקב של עם (Y. a. Bab. ed. עקביו) the rear of the people.—*Pl.* עקבים. Snh. 108<sup>b</sup> מביא לכם מבין עקבי רגליכם he will bring you (the flood) from under your heels. Tanh. Ekeb 1 minor laws which people disregard and throw under their heels. Naz. 22<sup>b</sup> I will be a Nazarite following thy heels (example); I will follow thy example; a. e.—*foot-steps*. Sot. IX, 15 (49<sup>b</sup>) (in Chald. dict.) בע' משיחא (borrowed fr. Ps. LXXXIX, 52) in the footsteps of (events paving the way to) the Messiah.—[Snh. l. c. עקב, v. עקב שמו].

**עקב** m. (b. h.; preced.) *rear, consequence*; (conj.) *in consequence of*; (homilet.) *end, future world*. Deut. R. s. 3 (play on עקב, Deut. VII, 12) אבל שברן בע' אני וי' (not שברו) but their full reward I shall give you in the end (after death); Yalk. ib. 847 שבר הקרן בע' וי' Deut. R. l. c. אני מייסר אתכם עד חט' I shall try you to the end (of your lives); עד חט' until you shall observe my commandments to the end.

**עקב** ch., v. next w.

**עקבא**, **עקרי** ch.=1)=h. עקב, *heel; curve*. Targ. Y. Gen. XLIX, 17; a. fr.—Cant. R. to V, 16 מן עקבא when he (Abraham) began to lift his heel from the ground (from the time he attempted to walk).—*Pl.* עקבין. עקרי. Targ. Y. I Gen. III, 15. Targ. Is. X, 32.—Hull. 52<sup>a</sup> ע' דגפי ע' the curved ends of the wings (where they are attached to the body).—2) (v. preced.) *end, future*. Targ. Y. I Gen. l. c.; Targ. Y. II ib. עקב (constr.).

**עקבא** m. (preced.)=h. עקב, *consequence*. Targ. Prov. XXII, 4 (Ms. עקבא).

**עקבא**, **עקרי** m. 1) v. preced.—2) (preced. wds.) *last, late*.—*Pl.* עקבין, עקרי. Lev. R. s. 12 לחטאת עקרי, עקרי Ar. (ed. ונפיק בחראי. incorr.) those who enter the wine shop the first and leave it the last.

**עקבתא** f. (preced. wds.) *remnant*; עקבתא יין; *sediment*; v. עקבה.

**עקביתא** pr.n.m. 'Ākabia, name of a Tannai. Ber. 19<sup>a</sup>. Eduy. V, 6; a. fr.

**עקד** (b. h.) [*to bend*; cmp. עקד,] 1) *to tie hand to foot*, contrad. to כפת (v. infra). Gen. R. s. 56 אבריו עקד as Abraham was tying his son here below, so the Lord bound &c. Lev. R. s. 2; a. fr.—Part. pass. עקדי. Sabb. V, 3 ולא רגול ע' expl. עקידה יד ורגל כיצחק וי' 'akud refers to tying foreleg to hindleg like the tying of Isaac &c., *ragul* refers to bending the forefoot upward and tying it to the foreleg; Y. ib. V, 7<sup>b</sup> bot ארז ארז; Tosef. ib. IV (V), 3 (v. Var. ed. Zuck.); a. e.—2) (denom. of עקידה) *to sacrifice*. R. Hash. 16<sup>a</sup> כאילו עקדתם וי' as if you offered yourselves, v. עקידה. Lev. R. s. 30 (play on כפת, Lev. XXIII, 40) זה יצחק שדירה כפות ועקד וי' this typifies Isaac, who was tied and offered up on the altar; a. e.—Gitt. 57<sup>b</sup> ארז עקד

thou (Abraham) hast put up one altar, but I have put up seven altars (offered seven martyred sons).

*Nif.* *נִפְקָר* to be tied; to be put on the altar. Gen. R. I. c. the one (ready) to sacrifice, the other to be sacrificed. Pirké d'R. El. ch. XXXI; Yalk. Gen. 101 the father offering with a whole heart, and the son offering himself with a whole heart. Ib. have pity on Isaac who is a human being, son of a human being, and is being offered before thee like a dumb beast; a. fr.

*Hif.* *הִפְקָר* 1) to tie (foreleg to hindleg). Tam. IV, 1 (30<sup>b</sup>) לא היו כופתין... אלא מַפְקִידִין אוֹתוֹ (Mish. ed. *מַפְקִידִין* Pi.) they did not bind the lamb (all feet together), but tied it, expl. ib. 31<sup>b</sup> v. supra.—2) to put on the altar. Pesik. Ahārē, p. 170<sup>b</sup> and laid him tied on the altar; a. e.

*Pl.* *פִּקָּר* same, v. supra.

*עקר* ch. 1) same, to tie; to offer. Targ. O. Gen. XXII, 9. Targ. Y. II Lev. XXII, 27. Targ. II Esth. V, 1; a. e.—2) to bend, bow. Targ. Y. II Ex. IV, 31. Ib. XXXIV, 8 (ed. Vien. *אָקָר*). Targ. Y. Gen. XXIV, 48 *וַעֲקִידָה* Ar. (ed. *וַעֲקִידָה*).

*Ithpe.* *אִתְּפַקְרָא* to be tied; to be put on the altar. Targ. Mic. VII, 20. Targ. Y. I Lev. I. c. (Y. II *גְּרִמְיָה*). Targ. II Esth. I. c.; a. e.

*עֲקָרָה*, *עֲקָרָא*, v. sub *עֲקִיר*.

*עָקָה* f. (עֵקָה) *depression, pressure*; *mourning*. Yalk. Gen. 152, v. *וַעֲקָה*.

*עָקָב*, *עָקָב* m. (עָקָב) [*crooked, tricky*] *akob*, a thing believed to prevent (or absorb) rain. Snh. 108<sup>b</sup> יש לנו... Ar. (ed. *עָקָב*) we have something, its name is 'a'; Yalk. Job 906 *עָקָב*; v. *עָקָשׁ*. Cmp. *אֶפְרָא*.

*עֲקִיבָה* m. ch. (v. *עָקָב*) *haunch, posteriors*. Snh. 96<sup>a</sup> כְּעֲקִיבָה: בֶּן יִכְבֹּד אֵב אֲשֶׁרֶנּוּ אִפְיָה כְּ דִכְלָבָא (Ar. s. v. *בֶּן יִכְבֹּד אֵב* Ar. s. v. *בֶּן יִכְבֹּד אֵב*); ed. *וְהָיָה כִּי דִכְלָבָא* Yalk. Kings 244 *וְהָיָה כִּי דִכְלָבָא* his face changed so as to look like the posteriors of a dog.

*עָקֹד* m. (b. h. *עָקָר*; *עָקָר*) *ring-streaked*.—*Pl.* *עָקֹדִים*. Tanh. Vayetsé 11, v. *וַעֲקֹד*; a. e.

*עֲקִילָא*, *עֲקִילָי*, v. *עֲקִילָי*, *pl.*

*עָקוּם* m. (*עָקָם*) *curved, winding*. Succ. 32<sup>a</sup>, v. *מִגֵּל*. Erub. 6<sup>a</sup> *עָקוּם* a winding alley; Y. ib. I, 18<sup>c</sup> bot. *עָקוּם* winding but open on both sides. Y. Dem. II, beg. 22<sup>b</sup> *עָקוּם* the cumin of Cyprus is crooked; a. e.—*Fem.* *עֲקִימָה*. Succ. 4<sup>a</sup>, v. *דִּוְּפָן*. Erub. I, 5; a. e.—Y. Taan. IV, beg. 67<sup>b</sup> (in Chald. dict.) *עָקוּם* had a crooked finger; Y. Meg. IV, 75<sup>b</sup> bot. *עֲקִימָה*.—*Pl.* *עֲקִימָה*. Bab. ib. 24<sup>b</sup> (ירדו) *עָקוּם* if his hands (fingers) are curved (inward) or bent (sideways), he must not pronounce the priestly benediction.

*עֲקִימָא*, *עֲקִימָא*, v. sub *עֲקִימָא*.

*עָקוּם*, v. *עָקוּם*.

*עֲקִימָא*, *עֲקִימָא*, v. *עֲקִימָא*.

*עֲקִיר*, v. *עֲקִיר*.

*עֲקִיטָא* I, (*עֲקִיטָא*), *בֶּן עֲ*, pr. n. m. *Ben Akosh*, (*Akish*). Koh. R. to II, 9 (perhaps to be read *בֶּן עֲקִיטָא*).

*עֲקִיטָא* II m. (*עֲקִיטָא*) [*crooked, crafty*], *akosh*, a thing believed to prevent (or absorb) rain. Snh. 108<sup>b</sup> ואמר to prevent (or absorb) rain. Ar. (ed. *עֲקִיטָא*; Ms. F. *עֲקִיטָא*, v. Rabb. D. S. a. l. note 70) and some say, its name is 'a', v. *עֲקִיטָא*; Yalk. Job 906 *עֲקִיטָא*.

*עֲקִיטָא* f. (preced.) *crooked, bent*.—*Pl.* *עֲקִיטָא*. Meg. 24<sup>b</sup>, v. *עֲקִיטָא*.

*עָקִי* (v. *עָקִי*) to press, narrow in, embarrass. Gen. R. s. 49 *בְּמִן דְּרִחָה חֲמִי דְּרִחָה עָקִי עָקִי לִיה* (not מאן) when he saw the dilemma in which he (Abraham) had placed him.

*עֲקִיבָה*, v. *עֲקִיבָה*.

*עֲקִיבָא* m. 1) last, late, v. *עֲקִיבָא*.—2) consequence, v. *עֲקִיבָא*.—3) v. next w.

*עֲקִיבָא* I m. ch. = *עֲקִיבָא*, *heel*. Targ. Y. Deut. XXV, 9 (some ed. *עֲקִיבָא*).—*Pl.* *עֲקִיבָא*. Cant. R. to VII, 2 *מִה יֵאֵרֶיךָ עֲקִיבָא* how beautiful are thy heels (steps) in shoes, daughter of my friend!

*עֲקִיבָא* II, *עֲקִיבָה*, pr. n. m. *Ākiba*, a renowned Tannai who began to study at an advanced age, and who, after taking part in the insurrection of Bar Kokhba, died a martyr. Yeb. 16<sup>a</sup> *אֵת תּוֹרַת עֲקִיבָה* art thou that *Ā. ben Joseph* whose fame goes from one end of the world to the other? Ab. Zar. 5<sup>a</sup> *עֲקִיבָה* when he (Adam, in the revelations he received) came to the days of R. A., he rejoiced &c.; v. *עֲקִיבָה*. Ber. 61<sup>b</sup> (the story of his martyrdom). Sot. V, 1. Gen. R. s. 1; a. v. fr.—V. Fr. Darkhé Mish., p. 111 sq.

*עֲקִידָה*, *עֲקִידָה* f. (*עֲקִידָה*) *tying* the sacrifice before slaughtering. Tam. IV, 1 *וְכִי הִיחָה עֲקִידָהּ* and in this wise it was tied (and laid down); a. e.—Esp. *עֲקִידָה יִצְחָק*, or *עֲקִידָה יִצְחָק* *the attempted offering up of Isaac*. R. Hash. 16<sup>a</sup> *עֲקִידָה יִצְחָק* blow before me on a ram's horn, that I may remember to you the offering of Isaac ..., and I account it to you, as if you had offered yourselves before me. Y. Taan. II, 65<sup>d</sup> top *עֲקִידָה יִצְחָק* 'the Lord shall see' (Gen. XXII, 14), thou wilt remember to them the offering of Isaac, their ancestor, &c.; Pesik. Bahod., p. 154<sup>b</sup> *עֲקִידָה יִצְחָק*; Gen. R. s. 56 *עֲקִידָה יִצְחָק* *the offering of Isaac*; Yalk. ib. 101 *עֲקִידָה יִצְחָק* (corr. acc.); a. fr.

*עֲקִידָה*, *עֲקִידָה*, *עֲקִידָה* ch. same. Targ. I Chr. XXI, 15. Targ. Cant. I, 13 *עֲקִידָה*, constr. Targ. Mic. VII, 20; a. fr.

*עֲקִילָא* pr. n. m. *Ākila, Aquila*, the alleged translator of the Bible into Greek, frequ. surnamed *רַבִּי הַמִּשְׁתַּמֵּשׁ*, the proselyte, and identified with *אֵלִיָּהוּ*. Y. Meg. I, 71<sup>c</sup> top *עֲקִילָא* the proselyte interpreted the Torah before R. El. and &c.; v. *עֲקִילָא* (Bab. ib. 3<sup>a</sup> *עֲקִילָא*).

חירגם ע' (אתקלוס הגר אמרו מפי ר' Y. Kidd. I, 59<sup>a</sup> top 'ע' חירגם ע' A. the proselyte interpreted (the verse Lev. XIX, 20) before R. 'Akiba. Targ. Cant. I, 3, v. אֶתְּאִנְסִיָּא; a. fr.

עָקִים, v. עָקָם.

עָקִים m., עָקִימָא f. (preced.) *crooked, perverse*. Targ. Prov. XVII, 20 (ed. Wil. עָקִים, *Pa.* of עָקָם). Ib. XXII, 5 (not עָקִימָא).—Y. Meg. IV, 75<sup>b</sup> bot. עָקִימָא, v. עָקִים.—*Pl.* עָקִימָא; f. עָקִימָא. Targ. Prov. XI, 20.

עָקִימָא I, v. preced.

עָקִימָא II f. (עָקָם) 1) *curvature, crookedness*. Y. Kil. IV, 29<sup>b</sup> top (in Chald. dict.) 'ע' חרורי ו' owing to the curvature (of the garden bed) two rows of vines disappear (become indiscernible).—2) עָקִימָא פה or ע' curving the mouth (the lips), *speaking sulkily, mumbling*, in gen. *talk*, opp. to מעשה action. Meil. 17<sup>b</sup> 'ע' from the argument thou didst utter in an undertone one can tell that thou art a scholar. Keth. 45<sup>b</sup> 'ע' שפירי גרמא לי (not גרמי) his talk (casting suspicion on his wife) brought it (the punishment) upon him. Snh. 65<sup>a</sup> 'ע' שפירי דורי מעשה talk (e. g. blasphemy, false testimony) is considered an action (can be punished). Ib. <sup>b</sup>; B. Mets. 90<sup>b</sup> (in reference to guiding an animal by means of a human voice).

עָקִימָא f. ch. (v. preced.) *crookedness, perverseness, insincerity*. Targ. Prov. VI, 12 (h. text עשור Hos. VII, 16 Regia (Bxt. עָקִימָא), v. עָקִימָא.

עָקִימָא, v. עָקָם.

עָקִיסָא, v. עָקִימָא.

עָקִיפִין, עָקִיפִים m. pl. (עָקָם) \*1) *circuit*. Sifrē Deut. 26 'ע' ידיו מחזירים איתו they shall lead him around in a circuit (expose him to public disgrace; Deut. R. s. 2; Yalk. ib. 810 (בְּקִיפּוֹן).—2) *circumvention, lawyer's trick*. B. Kam. 113<sup>a</sup> 'ע' באין עליו we bewilder him by subtle arguments; 'ע' באין עליו you must not do it, because you must sanctify the name of the Lord (by your integrity in dealing with a gentile).

עָקִיצָא f. (עָקָן) 1) *sting*. Ab. II, 10 עָקִיצָא עָקִיצָא (Ar. עָקִיצָא עָקִיצָא) their sting (the scholars' ban) is a scorpion's sting; Num. R. s. 3, beg.—2) *cutting fruit by the stalk*. Y. Maas. Sh. V, 56<sup>b</sup> top 'ע' שכר remuneration for cutting, contrad. to לקיטה.

עָקִיקָא m. 'akik, name of a *jewel* in the high priest's breast-plate. Targ. Cant. V, 14 (Targ. Ex. XXVIII, 17 ירקן, ירקא).

עָקִירָא m. (part. pass. of עָקַר) *castrate*. Sabb. 152<sup>a</sup>, v. אִירָא.

עָקִירָא f. (עָקַר) 1) *tearing loose, plucking*. Snh. 68<sup>a</sup> עָקִירָא teach me, how to tear them out.—*Pl.* עָקִירָא.

Sifrē Deut. 171, v. עָקִירָא.—2) *removal from place, lifting up*. Sabb. 2<sup>b</sup> כל עָקִירָא ו' v. הוצאָה. Ib. 3<sup>a</sup> עָקִירָא גִּישׁוֹ is moving one's body (starting to walk) like lifting an object from its place?; a. fr.—3) *uprooting, undoing*. Y. Hor. I, 46<sup>a</sup> עָקִירָא הִגִּיק a decision which abrogates a Biblical law entirely; Y. Yeb. X, 10<sup>d</sup> bot.—4) *making childless, extinction*. Pesik. R. s. 47 (ref. to לְהַשְׁמִיד, Deut. IX, 20) עָקִירָא בָּנִים וּבָנוֹת extinction of sons and daughters (v. בְּרִילָי).

עָקִישׁ, v. עָקוּשׁ I.

עָקָל (b. h.; cmp. עָקָב a. עָקָב) *to be curved, round, twisted*.

*Pi.* עָקָל *to curve*. Part. pass. מְעָקָל. Sifrē Deut. 308; Yalk. ib. 942 מְקָל a crooked staff.

עָקָל ch., *Pa.* עָקָל same, *to curve*, v. עָקָם.

עָקָל (or עָקָל) m. (preced.) 1) *a bale of loose texture containing the olive pulp to be pressed*. Maasr. I, 7; Tosef. ib. I, 7 (Var. עָקָל). Toh. X, 8; Y. Ab. Zar. V, end, 45<sup>b</sup> 'ע' נצרים v. infra. Sabb. 144<sup>b</sup> ברר חביר (מְעִיקָל) the watery fluid which oozes out of the bale made up for the press; (Tosef. Toh. X, 3 מְעִיקָל; R. S. to Toh. IX, 1 מְעִיקָל, corr. acc.). Tosef. l. c. וְעָשָׂא (R. S. l. c. שוּקָר) if he collected the fluid and put it back into the bale. Snh. 26<sup>a</sup> ברר חביר 'ע' he (who trims vines in the Sabbatical year) may say, I need the twigs to make a bale for the press. Ib. (proverbial expression) הַלֵּב יוֹדֵעַ אֵם לֵ' אֵם לְעִקְלָלוֹת the heart knows whether it is done for 'ekel (a legitimate purpose) or out of 'ākalhaloth (perverseness); Y. Shebi. IV, 35<sup>a</sup>; Lam. R. to I, 5; a. e.—*Pl.* עָקָלִין, עָקָלִים (or עָקָן). Y. Shebi. l. c. (in Chald. dict.) 'ע' אָנָּה בְּעִי I need the twigs for &c., v. supra. Ab. Zar. 75<sup>a</sup>; Tosef. ib. VIII (IX), 3 'ע' של נצרים bales made of wicker or hemp &c.; Tosef. Toh. XI, 16 'ע' של olive pulp.—2) (from its shape) *a mass of iron used for ballast*. Tosef. Kel. B. Mets. I, 1. Maksh. V, 7 'ע' ובע' י' water that comes up (and settles) in the hull, on the ballast or on the rudders; [Maim.: in the cavity in the hull made for the reception of drippings from the deck; cmp. עִיקָה].

עָקָלָא, עָקָלָא m. ch. (preced.; cmp. Lat. torques) *band, clasp*.—*Pl.* עָקָלָא. Targ. Y. II Num. XXXI, 50 (h. text עָקָל).

עָקָלָא, v. עָקָלָא.

עָקָלָא, v. עָקָלָא.

עָקָלָא f. pl. (b. h.; עָקָל) *tortuous ways, perverseness*. Snh. 26<sup>a</sup>; Y. Shebi. IV, 35<sup>a</sup>, a. e., v. עָקָל.

עָקָלָא m. (b. h.; preced. wds.) *tortuousness*; 'ע' in a round about way, indirectly. Y. Dem. IV, 24<sup>a</sup> top מדו ע' שישאלני דרך ע' may one ask him indirectly (so as to give him an opportunity to confess his omission without compromising himself)?

**עקם** (cmp. עקב) 1) *to curve, wind*. Y. Erub. II, 20<sup>a</sup> bot. 'הגמל עוקם וכ' whereas the cow stretches her neck out straight, the camel turns his neck. Lev. R. s. 10, v. infra. Lam. R. to II, 8 עיקם turns up his nose (at the had odor).—Meil. 17<sup>b</sup> R. El. ... curved his mouth (pouted speaking in an undertone, v. עקמץ).—2) *to circumvent, supersede*, v. עקב.

**Pi.** *to curve, wind; to make a circuit*. Y. Yoma VI, 44<sup>b</sup> bot. 'וידה מעקמו וכ' the priest's belt was thirty-two cubits long, and he wound it this way and that; Lev. R. s. 10 ולאדוריו (read: מעקמו); Cant. R. to IV, 4 (not מעקמו). Gen. R. s. 50 (ref. to סירו, Gen. XIX, 2) though I be not worthy (of your visit), go out of your way on my account; ib. עקמו עלי את הדרך כדי שלא יהיו נראים וכ' take a circuitous route in coming to me, that you may not be seen going to me. Ib. s. 32 'הקב"ה שרים וכ' the Lord (Bible text) uses a circumlocution of two or three words (writes two or three words where one would have been sufficient) in order to avoid the word 'unclean'; Pes. 3<sup>a</sup>; Lev. R. s. 26, beg.; a. e.—**Part. pass.** מעקמץ; f. מעקמץ; *tortuous; tricky*. Y. Erub. V, 22<sup>d</sup> top 'וידה הנהל מע' if the wady meandered. Tanh. Vaëra 4 אה מה הנהל הולך מע' as the serpent moves in tortuous lines, so the government winds its ways; 'כשם שהנהל מע' as the serpent is cunning, so is Pharaoh cunning; Ex. R. s. 9; a. e.

**Hithpa.** 'התעקם *to wind one's self, be artful*. Ib. כשריבא if he (Pharaoh) tries his tricks, go and say to Aaron &c.; Tanh. l. c.

**עקם**, ch. same. Y. Taan. IV, 68<sup>a</sup>; Koh. R. to VII, 7 'הוינא עקרים—Part. pass. עקרים, q. v., fr. which עקמיה. Targ. Ps. XXXVIII, 7 (h. text עקמיה).

**Pa.** *to curve, wind*. Targ. Is. LIX, 8 (ed. Wil. Pe. h. text עקשו). Targ. Prov. X, 9 רמץקם Regia (ed. רמץקמן, v. infra; Bxt. רמץקל). Targ. Mic. III, 9; a. e.—Part. pass. מעקמץ; f. מעקמץ; *pl.* מעקמן Targ. Prov. II, 15. Ib. X, 9 (ed. Ven. רמץק, corr. acc.), v. supra.

**עקמומיות** f. (preced. wds.) 1) *curve*. Erub. 14<sup>a</sup> 'העקמומיות if the curved portion (of the beam placed over the entrance) is outside the alley. Ib. שאילו הינשל Ms. M. if, after the curved portion is taken off, there remains a gap of less than &c. Y. ib. I, 19<sup>a</sup> bot. 'העקמומיות provided the curve is sideways; 'ע' a curve which obstructs the alley. Y. Ab. Zar. I, 40<sup>a</sup> bot. 'היתה it was a tortuous road (on which he met her); Y. Ber. IX, 13<sup>c</sup> top עקמומיות (corr. acc.); a. e.—**Pl.** עקמומיות. Y. Erub. I, 18<sup>c</sup> bot. אלו ... those living on this side of the alley make use of the curves (on this side of the wall), and those living on the other side make use of the curves (on the other side) &c.—2) *ambush, hiding place* (by the way-side).—**Pl.** as ab. Sifré Deut. 20 'בה ע' there is no highway without ambushes; Yalk. ib. 804 (*sing.*). 3) *crookedness of the heart, insidiousness*. Midr. Till. to Ps. VII, 9 כעקמומיה ולא כעקמומיה according to my

simplicity, but not according to my insidiousness (sin).—4) (v. next w.) *hump*; trnsf. *haughtiness*. Ber. 59<sup>a</sup> לא נבראו עקמומיות (Ms. F. עקמומיות) רעמים אלא לפשוט ע' שבלב (Ms. F. עקמומיות) the thunders were created to level (to cut off) the protuberance (protuberances) of the heart (to break man's pride).

**עקמומיות** ch. same, *hump, protuberance*; trnsf. *haughtiness*. Targ. Lam. II, 19 'העקמומיות ליבד throw out like water the protuberance of thy heart (humble thyself); Targ. Y. Ex. XL, 7.—Snh. 91<sup>a</sup> (speaking to a hunchback, v. עקמומיות מידך) ופשיטנא ... Ms. K. (Ms. M. לעקמומיותך, v. Rabb. D. S. a. l. note; ed. לעקמומיותך) I shall kick thee and level thy hump from off thee (drive out thy conceit).

**עקמון** m. (preced. wds.) *craft, trap*. Koh. R. to IX, 14, v. עקמן.

**עקמומיות**, v. עקמומיות.

**עקמומיות** f. (preced. wds.) 1) *crookedness, insincerity*. Targ. Hos. VII, 16 Bxt. v. עקמומיות.—2) *protuberance*, v. עקמומיות.

**עקמן**, v. עקמן.

**עקמומיות** f. (preced.) *indirectness, reserve*, opp. תמימות. Lev. R. s. 11 'בא בכ' spoke with reserve; Midr. Till. to Ps. XVIII, 27; Yalk. Sam. 161.

**עקמומיות**, v. עקמומיות.

**עקנא** *our trouble*, v. עקא.

**עקס**, v. עקס.

**עקף** (cmp. עקב) [*to bend, go around*,] 1) *to circumvent; to seek occasion against*. Y. Gitt. V, 46<sup>c</sup> bot. ... ומלוח ויבדל he will lend him money and seek an opportunity to take it (the coveted field) from him; (Tosef. Keth. XII, 2 ויקופץ, v. Gitt. 49<sup>b</sup>).—2) *to go beyond, supersede*. Y. Kidd. I, 59<sup>d</sup> top 'העקפת עוקפת (not החזירה) on three occasions the practice supersedes the Biblical text, and on one the legitimate interpretation of the text (ignoring the rules of interpretation); Sot. 16<sup>a</sup>, v. עקב.

**עקף** ch. same.

**Ithpe.** 'התעקף *to seek occasion against*. Targ. Y. Gen. XLIII, 18 למתעקפא (*infin.*; O. לאסתקפא, v. עקף I).

**עקץ** (cmp. עקב, a. Arab. 'akās) [*to bend, twist; denom. 1) to cut fruit by the stalks*. Peah VII, 3 'האשכול Ms. M. if he cut an entire cluster. Snh. 41<sup>a</sup> 'האנה ע' he cut figs. B. Kam. 70<sup>b</sup> עקוץ cut figs (to the value of the stolen object) in my fig plantation, and take possession for me of the stolen object which thou holdest; a. e.—2) *to sting, prick*. Y. Ber. VIII, 12<sup>b</sup> 'העקצו חרבר וידה that a lizard stung him, and he recovered. Cant. R. to I, 12 פורטענא אפ' פורטענא



עֲקָצָה 3, V. to not even a flea stung them; ib. to II, 15 and they pricked them (with a pin); a. fr.—Esth. R. to I, 12 (proverbial expression) רמזתי ולא נרמז עֲקָצָתוֹ ולא נעקץ she gave him a hint, and he did not heed it, she pricked him, and he did not feel the sting. *Nif.* עֲקָצָה to be stung, feel the sting, v. supra.

עֲקָץ ch. same, to sting. Targ. Y. Deut. VIII, 15.—Bekh. 31<sup>b</sup> מאן רעקץ תעקציהו (Rashi: מאן רעקץ ליעקציהו) (מאן רעקס עקסיהו) let a scorpion sting him who stings (stung), i. e. he who ignored me deserves to be excommunicated.

עֲקָרָה (b. h.; cmp. עקב) [to be curved, bent; denom. עקר root,] 1) to uproot, tear loose, detach, remove; to eradicate, undo, abolish, abrogate. Hor. 14<sup>a</sup> עֲקָרָה הרים; Snh. 24<sup>a</sup> עֲקָרָה a wind comes and uproots it and turns it &c. Pesik. Ekha, p. 123<sup>a</sup> 'Adon (Master) is mentioned in the Bible, it means (the landlord) that displaces tenants and imports tenants; ib. עֲקָרָה בנענים; ib. who drives out the Canaanites and brings in the Israelites. Y. Yeb. I, 2<sup>d</sup>; ib. XIII, beg. 13<sup>b</sup> לַעֲקָרָה ... ממאנה she may (on arriving at majority) refuse the *Yabam*, which has the effect of annulling her relation to her deceased husband. Ib. עֲקָרָה שחיה עֲקָרָה all agree that by doing so she annuls her marriage to her deceased husband. Pes. 101<sup>b</sup> לַעֲקָרָה when they detached their feet, in order to go. Sabb. 5<sup>a</sup> עֲקָרָה (sub. רגליו) he moved from his place and received it. Y. Bets. V, 63<sup>a</sup> bot., v. קיפוי. Meg. 5<sup>b</sup> בקש לעקור חשנה וכו' wanted to abolish the fast of the Ninth of Ab. Pes. 115<sup>b</sup> עֲקָרָה אר השלחן we do not remove the table (v. comment.); a. v. fr.—*Part. pass.* עֲקָרָה; *pl.* עֲקָרָה; *a*) uprooted, torn out. Peah VI, 9 עֲקָרָה loose (cut) grain, עֲקָרָה still in the ground.—*b*)=עקר [rootless,] barren, impotent. Yeb. 64<sup>a</sup> עֲקָרָה Isaac was impotent; both of them (Isaac and Rebecca) were impotent. Ib. עֲקָרָה מזה חיי אבותינו wherefore were our ancestors childless (until they prayed)?; a. fr.—Bekh. 44<sup>b</sup> (ref. to Deut. VII, 14 עֲקָרָה) (יעקרה) that thy prayer shall not be fruitless before the Lord; Yalk. Deut. 884 מלפני המקום that thy prayer shall not be removed from before the Lord; שלא עֲקָרָה (יעקרה) that thy house shall not be deprived of scholars.—2) to mutilate, hamstring; to make barren, v. infra.

*Nif.* עֲקָרָה to be uprooted; to be removed, eradicated, destroyed. Y. Kil. III, 28<sup>c</sup> bot. עֲקָרָה הראשונים if the first seeds have been taken out. Ber. IX, 1 מקום ... הרואה עֲקָרָה he who sees ... a place from which an idol has been removed (by destruction). Ib. 12<sup>b</sup> עֲקָרָה ... not that the memory of the going out from Egypt will be removed from its place (entirely extinct) &c., v. עֲקָרָה. Ib. עֲקָרָה יעקב וכו' not that the name of Jacob will entirely fall into disuse; a. fr.

*Hif.* עֲקָרָה to make barren (עקר). Cant. R. to II, 14 עֲקָרָה מזה העקרה אחכן why did I decree that you be childless? Because I desired to hear your prayer; Gen. R. s. 45 עֲקָרָה *Pi.* (or עֲקָרָה *Kal.*)

*Pi.* עֲקָרָה 1) to uproot; to tear loose &c. Ib. s. 42 עֲקָרָה tried to uproot the vines (destroy the entire nation); Lev. R. s. 11. Ib. עֲקָרָה ... Haman ... undertook to destroy the vines; Gen. R. l. c. בלי עֲקָרָה Hull. V, 3 עֲקָרָה he who tears loose the organs to be cut at slaughtering (v. עֲקָרָה); a. fr.—2) to unfit, mutilate, hamstring; to make barren. Treat. S'mah. ch. VIII עֲקָרָה you may burn (clothes &c.) and hamstring horses at a king's death; Ab. Zar. 11<sup>a</sup> עֲקָרָה; Tosaf. Sabb. VII (VIII), 19 עֲקָרָה; v. עֲקָרָה. Gen. R. s. 45, v. supra; a. e.

*Nithpa.* עֲקָרָה to be made barren. Ib. עֲקָרָה האמהות. Ib. why were the Mothers allowed to be childless? Because the Lord desired to hear their prayers; Cant. R. l. c.; a. e.

עֲקָרָה I ch. same, to uproot &c. Targ. II Kings III, 25. Targ. Jer. I, 10. Targ. Lam. III, 5; a. fr.

*Pa.* עֲקָרָה to uproot, destroy; to mutilate, hamstring. Targ. II Sam. XVII, 13; a. e.—Ib. VIII, 4 (ed. Wil. עקר *Pe.*). Targ. Josh. XI, 6; a. e.—Pes. 115<sup>b</sup> עֲקָרָה חבא וכו' they want to remove the tray before us. Ib. 113<sup>a</sup> עֲקָרָה כבא, v. עֲקָרָה; a. e.

*Ithpa.* עֲקָרָה, *Ithpe.* עֲקָרָה 1) to be uprooted, detached, removed. Targ. Prov. II, 22. Ib. XXIV, 31. Targ. Ps. LXXXVI, 7; a. fr.—Sabb. 63<sup>b</sup>, v. עֲקָרָה. Pes. 101<sup>a</sup> עֲקָרָה his lamp was upset. Y. Ab. Zar. II, 40<sup>c</sup> bot. עֲקָרָה and they were ruined (their trade became extinct), opp. עֲקָרָה they remained in the trade. Sabb. 147<sup>b</sup> עֲקָרָה his learning was uprooted; i. e. he forgot what he had learned; a. e.—2) to become impotent. Yeb. 64<sup>b</sup> עֲקָרָה מפרקיה רבב וכו' became impotent through sitting at the lectures of R. H. (by suppressing his needs). Keth. 62<sup>b</sup> עֲקָרָה דביתו his wife had lost the faculty of conceiving; a. e.

עֲקָרָה, v. עֲקָרָה.

עֲקָרָה m., עֲקָרָה f. (b. h.; preced. wds.) [rootless,] sterile, impotent, barren. Bekh. 44<sup>b</sup> עֲקָרָה נמצא he becomes impotent. Ib. (ref. to Deut. VII, 14) [read:] עֲקָרָה לא ידירה בך עֲקָרָה there shall be no barren one among thee', means that thy house shall never be barren of scholars (v. Yalk. Deut. 848); Deut. R. s. 3 עֲקָרָה מן עקר ועקרה מן עקר ועקרה impotent to give a proper answer (to heretics). Ib. עֲקָרָה אומר Gen. R. s. 53 עֲקָרָה, לא הוא הפלח עֲקָרָה didst thou not say, Abram is a barren mule &c.; B. Bath. 91<sup>a</sup> (in Chald. dict.) עֲקָרָה v. כורנא עֲקָרָה; a. fr.—Num. R. s. 14 (play on עֲקָרָה, Num. VII, 55) עֲקָרָה read not *kā' ārath* (dish), but *ākereth* (uprooted), corresponding to Jacob who wrested the birthright from Reuben and gave it to Joseph.—*Pl.* עֲקָרָה אברהם ... על הע' וכו' Gen. R. s. 39 עֲקָרָה; f. עֲקָרָה. Gen. R. s. 53 עֲקָרָה many childless ones were visited at the same time with her (Sarah); a. fr.

עֲקָרָה II עֲקָרָה m., עֲקָרָה f. same. Targ. O. Deut. VII, 14. Targ. Ps. CXIII, 9; a. fr.—Sabb. 152<sup>a</sup> עֲקָרָה (עֲקָרָה), v. עֲקָרָה. Gen. R. s. 47, beg. עֲקָרָה; ib. s. 53, v. עֲקָרָה. Yeb. 65<sup>b</sup> עֲקָרָה a drug which



your grain any more? Ib. אותן וחלכו *Pe.*; Y. *עֲרֵבִיב*. Targ. Y. I Deut. VII, 23 (ed. Vien. *וְיִעֲרֵב* *Pe.*; Y. II *וְיִעֲרֵב*); a. e.—Hull. 6<sup>a</sup> כמאן דימא בידים דמי it is as if he had mixed it (added leaven and spices) with his own hands. Ab. Zar. 39<sup>b</sup> דימא מיירי lest he bring (unclean milk) and mix it with the clean milk; a. e.—Part. pass. *מְעֵרֵב*, *מְעֵרֵב*; pl. *מְעֵרֵבִין*. Targ. Y. Lev. XVI, 18 (not *מְעֵרֵב*). Targ. Ex. XXX, 35 (ed. Vien. *מְעֵרֵב Af.*) *well-mixed, seasoned* (h. text *מְעֵרֵב*). Targ. Is. I, 22 (ed. Wil. *מְעֵרֵב Af.*); a. e.—Sabb. 85<sup>b</sup> (מְעֵרֵב). Targ. Ms. M. (ed. *מְעֵרֵב* בחדרי *Ithpa.*) but will not the leaves of the seeds grow into each other?—2) *to lay an 'Erub* (v. preced. Pi. 2). Targ. Y. Ex. XVI, 5 *וְיִעֲרֵב* (ed. Vien. *וְיִעֲרֵב*, corr. acc.).—Y. Bets. I, 61<sup>b</sup> top אנשינן *מְעֵרֵב* we forgot to make *'Erub Tabshilin* (v. *עֲרֵבִיב*); a. e.—3) *to vouch, be surety*. Part. pass. as ab. Targ. O. Gen. XLIV, 32 *מְעֵרֵב* (not *מְעֵרֵב*).

*Ithpa.* *מְעֵרֵב*, *Ithpe.* *מְעֵרֵב* 1) *to be mixed*. Targ. Josh. XXIII, 7. Targ. Y. II Deut. VII, 3 (h. text *וְיִעֲרֵב*); a. e.—Sabb. l. c., v. supra.—Ab. Zar. l. c. *מְעֵרֵב* shall we apprehend an admixture (of wine in the honey)? Zeb. 76<sup>a</sup> *מְעֵרֵב* at the end it is mixed up. Ib. *מְעֵרֵב* when it became mixed; ib. 75<sup>b</sup> *מְעֵרֵב* Ms. M. (ed. *מְעֵרֵב*) when things have become mixed; a. e.—[Ab. Zar. l. c. *מְעֵרֵב*, read *מְעֵרֵב*.]

**ערב** II (b. h.; v. preced.; cmp. Assy. *erēbu to go in*, Del. Assy. Handw., p. 126) *to go in*, (cmp. *בוא*) *to set*.—Denom. *עֲרֵב*. *Hif.* *מְעֵרֵב* 1) same. Neg. XIV, 3 שמשו ד' when his (the leper's seventh day's) sun has set; Yeb. 74<sup>b</sup>; Pes. 35<sup>a</sup>; a. e.—V. *מְעֵרֵב*.—2) (denom. of *עֲרֵב*) *to be late, to do late in the day*. Lev. R. s. 19, beg. (play on כְּעֵרֵב Cant. V, 11) *מְעֵרֵב* who works at them (studies the words of the Law) early and late; בְּחֹרֶה because he was engaged in the Law early and late; Cant. R. to l. c.; Midr. Sam. ch. V; a. e.—V. *מְעֵרֵב*.—3) *to cause the evening to come*. Ber. 12<sup>a</sup>, a. e. *מְעֵרֵב עֶרְבִים* ('blessed be thou, O Lord, who causeth the evenings to advance', name of one of the benedictions preceding the recitation of the evening Sh'm'a.

**ערב** ch., *Ithpe.* *מְעֵרֵב to set*. Ber. 2<sup>b</sup> *מְעֵרֵב* when the sun is set, the day is gone (v. *הָרָבִי*). Ib. *מְעֵרֵב* *מְעֵרֵב* and if you say, when the sun sets, we call it night &c.; Meg. 20<sup>b</sup> *מְעֵרֵב* (missing in Ms. M.).

**ערב** I (b. h.; cmp. *ערב* I) [*to be well-mixed, seasoned, cmp. esp. Targ. Ex. XXX, 35, to be sweet, pleasant*. Iam. R. to I, 9 *מְעֵרֵב לךְ*, v. *בָּסֵם*. Deut. R. s. 8 *מְעֵרֵב* much good may it do you; a. fr.

*Pi.* *מְעֵרֵב to sweeten; to gladden, humor*. Sifrē Deut. 306 *מְעֵרֵב*, v. *עֲרֵב*.—Part. pass. *מְעֵרֵב*; f. *מְעֵרֵבָה*. Keth. 17<sup>a</sup> *מְעֵרֵב* at all times man's disposition should be sweet in associating with men, i. e. sympathize with their feelings; Treat. Der. Er. ch. VI. *Hif.* *מְעֵרֵב to cause to be sweet, pleasing*. Ber. 11<sup>b</sup> *מְעֵרֵב* let, I pray thee, the words of thy Law be sweet in our mouths &c.

**ערב** II m. (b. h.; preced.) *spiced, sweet; pleasing*. Dem.

**עֲרֵבִיב** ch. same, 1) *to vouch for, be surety for*.

Targ. Prov. VI, 1. Targ. Job XVII, 3; a. e.—Y. Dem. I, 22<sup>a</sup> top *מְעֵרֵב* they said to him, pledge thyself to us (that the mice will not attack our produces, if we separate the tithes properly, v. preced.), and he did pledge himself to them, and they suffered no longer (v. *נָכַר*). Y. Kil. IX, 32<sup>c</sup> bot *מְעֵרֵב* *מְעֵרֵב* *מְעֵרֵב* man's feet are pledged to place him where he is wanted (to die); Succ. 53<sup>a</sup> *מְעֵרֵב* *מְעֵרֵב* *מְעֵרֵב* man's property pledged for his personal debts (that you can seize it, even if it is sold)?; B. Bath. 174<sup>a</sup> *מְעֵרֵב* *מְעֵרֵב* *מְעֵרֵב* man's property is pledged for him (you can attach it without previous summons); a. e.—2) *to mix, v. infra, a. עֲרֵבִיב*.—3) *to combine*. B. Kam. 65<sup>b</sup> *מְעֵרֵב*, v. *מְעֵרֵב Af.*

*Pa.* *מְעֵרֵב* 1) *to mix; to mix up, confound*. Targ. O. Gen.

I, 3, 3 spiced (perfumed) oil; Tosef. Shebi. VI, 8. Cant. R. to IV, 4, 4 because his voice is sweet; a. fr.—*Pl.* בשעה ... ע' להם היו Gen. R. s. 50 when he spoke to them words that pleased them, they said, come near &c. Ab. Zar. 35<sup>a</sup> (ref. to Cant. I, 2) ע' עלי דברי דוד וכו' the words of thy friends (the scholars) are sweeter to me than the wine of the Law; a. fr.—*Fem.* ע' Cant. R. to I, 2 [read:] מה ... אינן ערבין בגופו כך חורה ... אינה ע' בגופו does not taste well, if one is not thirsty, so it is with the Law, unless a man wearies himself in studying it, he does not get the taste of it; a. fr.—*Pl.* ע' Ib. to V, 11 (play on ערב, ib.) ע' הן עלי they are pleasing to me.

ערב ch., v. עריב.

ערב III m. (ערב I, 2) *bondsman, surety*. Cant. R. to I, 4, 4 bring me one to go security, and I shall lend thee. Ib. ע' הוא לי ע' וכו' if he has nothing to pay with, who is seized but the surety? Midr. Till. to Ps. VIII (ref. to Prov. VI, 1) ע' ער שלא נזמרת לא when a man is appointed an elder, the Lord says to him, before thou wast appointed, thou wast not responsible for the community, now that thou hast been appointed &c. B. Bath. X, 7 ע' לא יפיע ע' על ידי ע' לא יפיע ע' על ידי ע' he who loans money to his neighbor through a surety, cannot collect from the surety (before having sued the debtor). Ib. 8 ע' שווא הייב וכו' what guarantor is responsible? He who says, 'lend him, and I shall pay thee' (i. e. who guaranteed before the loan was consummated); a. fr.—*Pl.* ע' Cant. R. l. c. בשעה ... ע' הבראו לי ע' טובים וכו' when the Israelites were standing before mount Sinai to receive the Law, the Lord said ... bring me good sureties (to vouch for you) that you will guard it; ib. ע' אבותיכם צריכין ע' your ancestors need sureties themselves; ib. ע' וראי ע' וכו' these (your children) are certainly good sureties, and on their account I will give you the Law; Midr. Till. l. c. Ib. ע' אבותיכם will you vouch for your fathers, so that you be seized, if they do not observe the Law? Ib. ע' זה ע' זה they made themselves responsible for one another. Snh. 27<sup>b</sup> bot. (ref. to Lev. XXVI, 37) ע' שכל ישראל ע' Ms. M. (ed. שכולן) this intimates that all Israelites are responsible for one another (bound to prevent wrongdoing); Shebu. 39<sup>a</sup> bot.; a. fr.

ערב v. עורב.

ערב m. (b. h.; ערב II) 1) *sunset, evening*. Ber. I, 3, sq. ע' in the evening (at prayer); a. v. fr.—*Transf.* decline. Gen. R. s. 50 ערבא של סדום של ערבא ba'ereb (Gen. XIX, 1), the evening of Sodom has come. Esth. R. introd. ערבא, v. בקר; a. fr.—2) *entrance, the day preceding a certain day, the year preceding a certain period, eve*. Sabb. II, 7 ע' (abbrev. ע"ש) on Friday. Pes. 99<sup>b</sup> ע' the eve of the Passover. Taan. IV, 7 ע' חשעה באב ע' the day preceding the ninth of Ab. Shebi. I, 1 ע' שביעית ע' the year preceding the Sabbatical year; a. v. fr.—*Du.* ע' Ber. 26<sup>b</sup>, a. fr. בין ע' the time between the beginning of the decline of the sun and sunset (v. מנחה), *afternoon*.—*Pl.* ע' constr. ע' Ber. 12<sup>a</sup>, v. ע' II. [ע' ע' v. ע' ע'—Pes. X, 1 ע' פסחים

(Bab. ed. 99<sup>b</sup> ערב, Ms. M. ערבי). Ib. 99<sup>b</sup> ע' שבתות וימים the eves of Sabbaths and Festivals; a. v. fr.

ערב I ch. (b. h.) 1) pr. n. m. 'Arab, son of Ishmael. Targ. Y. Gen. XXV, 13 (h. text קרר).—2) *Arabia*. Targ. Jer. XXV, 24.

ערב II pr. n. pl. 'Arab, near Sepphoris in Upper Galilee (v. Neub. Géogr. p. 204). Sabb. XVI, 7. Y. ib. XVI, end, 15<sup>d</sup> ע' יחיד בהרא ע' וכו' eighteen years he (R. Joh. ben Zaccai) dwelled in that place Arab, and only those two cases came before him. Y. Taan. IV, 67<sup>c</sup> bot. Tosef. B. Kam. VI, 22; Y. ib. VI, 5<sup>c</sup>.

ערב m. (b. h.; ערב I) 1) *woof*, opp. שרי warp. Kel. I, 5 ע' a thread of the woof (thicker than that of the warp). Nidd. 25<sup>b</sup> ע' כשל as thick as a thread of the woof; a. fr.—*Transf.* the latitudinal direction, opp. to שרי longitudinal direction. Sabb. 85<sup>b</sup> ע' זרעין שרי זרען ע' if the beds (in a square) were planted lengthwise, he must plant (on the interspaces) crosswise. Hull. 109<sup>b</sup> ע' קורעו ע' he tears it (the udder) lengthwise and crosswise. Y. Ter. III, 42<sup>a</sup> bot. ע' משהילכו בהן שרי וכו' as soon as they trod on them (the grapes) once lengthwise and crosswise; a. fr.—[In later Hebrew ע' cross, emblem of Christianity.]—2) *mixed* (ערבב) ע' רב *mixed multitude*. Tanh. Ki Thissa 30. Bets. 32<sup>b</sup> ע' רב וכו' they are descendants of the mixed multitude (that came from Egypt); a. e., v. ע' ע' ע' ע'.

ערב I, ע' ע' ע' ע' ch. same, *woof*. Targ. Lev. XIII, 48, sq. (O. ed. Berl. ע' ע' ע' ע').—Ab. Zar. 17<sup>b</sup> ע' ושריא ע' which coil is for the warp, and which for the woof?; a. e.

ערב II m. = h. ערב III, *bondsman, surety*. B. Bath. 173<sup>b</sup> ע' אזלי בתי ע' they (the Persian courts) go for the surety (without suing the debtor at all). Ib. 174<sup>a</sup> ע' דרומי ע' a bondsman for heirs, i. e. one who had gone security for the decedent. Sot. 37<sup>b</sup> ע' איבא בינייהו ע' the difference between the two opinions lies in the question whether each bondsman (for the entire people at the covenant of Sinai) was also a bondsman for the bondsman, i. e. responsible for those failing to prevent wrongdoing. Gitt. 28<sup>b</sup> (proverbial expression) ע' צריך ע' thy bondsman requires a bondsman, i. e. he on whom you rely for vigilance might be neglectful himself; Succ. 26<sup>a</sup> ע' צריך ע' thy watchman might likewise fall asleep. Sabb. 140<sup>b</sup> ע' and I vouch for it; a. fr.

ערבא (ערבא III) f. = h. ערבא, *willow*.—*Pl.* ערבין ערבא. Targ. Lev. XXIII, 40. Targ. Job XL, 22.—V. ערבא.

ערבא raven, v. ערבא.

ערבא, ערבא, v. ערבא ch.

ערבב ע' (reduplic. of ערב I) *to mix up, confound, disturb*. Y. R. Hash. III, end 59<sup>a</sup> ע' את המזלות ע' he (Moses) confounded the order of the planets. Cant. R. to I, 9 ע' they (the lightnings) confused their ranks; ib.; Mekh. B'shall. s. 5 ע' וזממן ערבבן v. קמם. Tanh. Vaera 5 (ref. to R. Hillel, Koh. VII, 7) ע' מערבבין אותו Lev. R.

s. 20 אם אני I put him to death now, I shall disturb my daughter's wedding feast. Koh. R. to II, 2 [read:] ויִצְרַבְּתָם I confounded them, v. חזק. R. Hashb. 16<sup>b</sup> כִּדְ לִצְרַב חשטן in order to confound (silence) the accuser; a. fr.—Alph., pass. מֵעֲרֹבָה; f. מֵעֲרֹבָה; מֵעֲרֹבָה; Tanh. Alḥaré 1 (ref. to Koh. II, 2) מה זה מד' שחוק how confused (mad) is the laughter of the gentiles in their theatres and circuses! Ib. מה מד' שחוק how the laughter was confounded which Divine Justice laughed over the generation of the flood, i. e. how the divine indulgence towards the sinful generation was abused! Th. עם אלושב. מה מד' רוב how the rejoicing was disturbed which Divine Justice allowed Elisheba &amp. Pesik. Aḥārē, p. 170<sup>a</sup> מה מעוררב מה זה משמחה (corr. acc.); Koh. R. l. c. Mekh. B'shall. s. 1 מה נבוכים אין n'bokhim (Ex. XIV, 3) means perplexed. Snh. 42<sup>a</sup> מה כד שלא that they should not leave the court in perplexity (v. גמס). Ex. R. s. 11 דורות ועופות various kinds of beasts and birds, v. ערוב; a. e.

**עֲרִיב** ch. same. Targ. Y. Gen. XXX, 40. Targ. Y. II Deut. VII, 23 (v. עֲרִיב I). Targ. Y. Ex. XXIII, 8; a. fr.—**לְעֲרִיבָא** (Ps. LXXV, 5) to those creating confusion; Lev. R. s. 20, v. תְּלִיחִית; ib. s. 17 (expl. בחוללית, Ps. LXXIII, 3) במערבא אמרי, read: במערבא. Part. pass. מעַרְבֵּב, מעַרְבֵּבָא. Koh. R. to II, 2, v. דְּחִיבָא; Pesik. Ahārē, p. 169<sup>a</sup> מעַרְבֵּב. Lev. R. s. 20 מעַרְבֵּב.

**עֲרָבָה**: I f. (b. h. עֲרָבִים *pl.*; עֲרָב I, v. אֲרָבָה) *willow, willow-branch*, esp. *the boughs of the willow attached to the Lulab*, and *the willow branch used in the Temple in procession around the altar during the Succoth festival*. Sifra Emor, Par. 12, ch. XVI, a. e. (ref. to Lev. XXIII, 40) למקדש עֲרָבִים נחל שחיים ע' ללולב וע' למקדש alludes to two, one willow for the Lulab, and one for the Temple procession. Succ. 34<sup>a</sup> עֲרָבִים נטעונו ע' ניסוך וב' the law concerning ten young trees (Shebi. I, 6), the custom of the procession with the willow branch, and that of the water libation are Sinaitic traditions (v. תִּלְכָּהּ). Ib. ע' קנה שלהו וב' the willow (fit for the religious ceremony) has a red stem, its leaves are elongated, and their outlines plain (not curved or serrated). Ib. IV, 1 לולב וע' וב' for the ceremony of the Lulab and of the willow branch there are six or eventually seven days. Ib. 3 ע' יום שביעי של ע' the seventh day of Succoth which is the special day for the 'Ārabah (= אֲרָבָה, יום הושענא, v. הוֹשַׁעְנָה); a. fr. — *Pl.* עֲרָבוֹת. Ib. III, 4 ע' שלשה הדסים ושתי ע' the Lulab there must be three myrtle boughs and two willow boughs; a. e.

**עֲרֵבָה** II f. (b. h.; עֲרֵב I) [*confusion*,] *deserts*. Sifré Deut. 20 ואם בשׁוּמֵיכֶם בָּאֲרֶץ ע' וּשְׂוֹתָהּ וּב' you wanted no spies when you were in the land of deserts and pits, and now that you enter a good and open land ..., you ask for spies?

עֲרֵבָה III = הֶעֱרֵבָה. Lev. R. s. 19, beg. some ed.

עֲרִיבָה, v. עֲרִיבָה.

**עֲרֵבִי** pr. n. pl. 'Arbu. Gen. R. s. 33 (ref. to **הַעֲרֵבִים** I Kings XVII, 6) **עִיר הָיָא ... וְשִׁמְהָ ע' (ed. Wil. עֲרֵבִי)** there is a town in the district of Bethshean whose (Chaldaic)

name is 'Arbu ('Arbi, so that 'or'bin may refer to the inhabitants of that place, v. Hull. 5<sup>a</sup>).

**עִי, עֶרְבֹב** m. (עֶרְבֵב) *mixture, fusion; confusion*. Sabb. 85<sup>b</sup> וְהִרְטֵל בָּא עִי וְהִרְטֵל וּב' the interlacing (of the plants overgrowing the ditch between them) undoes the ditch (as a separation); ib. מִבְּטֵל עִי אֵין Ms. M. (ed. עִירֹב, corr. acc.); Gen. R. s. 4 לעֶרְבֹבוֹ v. מַחְלִיקָת; a. e.—*Pl.* עֶרְבֹבִים. עִי. Gen. R. s. 49 (ref. to Gen. XVIII, 25) שְׁאֵלוֹת עֶרְבֹבֵי שְׁאֵלוֹת (an interchange of queries between Abraham and God); Yalk. ib. 83.

**ער, ע' ערבוּבָא, עָרְבוּב** ch. same, *mixture, motley crowd; confusion*. Targ. Y. Ex. VIII, 17, sq. ע' חיות ברא (h. text עָרְב) — Targ. Y. Deut. VII, 23; XXVIII, 20 (h. text מְדוּמָה) — Pl. עָרְבוּבִין, ע' Targ. Ps. LXXXVIII, 45 עֲרְבוּבֵי חַיּוֹת, v. supra. Ib. CV, 31 (some ed. עֲרְבוּבִין, corr. acc.) — Targ. Y. Ex. XII, 20 (v. Pes. 43<sup>a</sup>) — Targ. Y. II ib. 38 (h. text רֵב עֲרֵב) Targ. Y. Lev. XIX, 19.

**עֵר, עָרְבוּבָא** m. (preced.) *mixture, confusion, tumult, motley crowd*. Targ. Y. Deut. I, 22.—Sifré Deut. 20 (ref. to Deut. I. c.) בְּיָ לִידְרוֹב' in a motley crowd, children pushing old men &c. Num. R. s. 12 (ref. to Ex. XXXV, 22) בְּיָ וּבְאָ אֲנָשִׁים וְנָשִׁים they pushed one another, and men and women came in a mixed crowd. Cant. R. to IV, 4 כָּל מִלְחָמָה ... מִלְחָמָה עֵר' היא a battle in which more than sixty thousand are engaged is a tumultuous battle. Hñll. 60<sup>a</sup> וְכ' הַקֶּבֶ"ה של רצונו if the Lord wanted a motley growth, why did he say, 'after its kind' with regard to trees? Yalk. Esth. 1056 (ref. to Esth. III, 15) הַפֶּל הַקֶּבֶ"ה בִּדְהוּ וְכ' the Lord cast weeping and confusion into Susan; a. e.—(Adv.) *irregularly*. Kil. V, 1 כֶּרֶם שֶׁהוּא נִטָּע ע' a vineyard which is planted irregularly. Lev. R. s. 36 (ref. to Ps. LXXX, 9) מִדָּה הַנֶּפֶךְ מִדָּה הַנֶּפֶךְ הוּא אֵין נִטָּעִין אִתָּה ע' וְכ' as vines are not planted at random, but in rows, so Israel &c.

**עֲרֻבֵיתָהּ** f. (preced.) *entanglement, tangles and scabs formed through uncleanness*. Ned. 81<sup>a</sup> **עֲרֻבֵיתָהּ** (Ar. **תרפופתה**) tangles of the head cause blindness; **עֲרֻבֵיתָהּ** scabs arising from neglected clothes; **עֲרֻבֵיתָהּ** from neglect of the body. Ib. **צִנְעָהּ** (Yalk. Num. 787 **תרפופתה**) the suffering caused by scabs &c. — **פִּלְעֵיתָהּ**. Ib. **הוֹדִירָהּ** be on your guard against the consequences of uncleanness.

ערבֿוּבֿא v. ערבֿוּיִךְ

**צִיָּה** I m. (צִיָּה I) *mingling, suit of followers*.  
Ab. Zar. 89<sup>a</sup> עוֹלָה שֶׁצִּיָּהוּתָהּ (Rashi to 35<sup>b</sup> a. v.  
(*שֶׁצִּיָּהוּתָהּ*) because its following goes with it  
(borrowed fr. Ex. XII, 38), i. e. because all the small fish  
resembling the *hillel* are packed with it when offered  
for sale.

**עֵרְבוֹן** *m.* (b. h.; עֵרֵב I) 1) *pledge, earnest-money.*  
 B. Mets. 48<sup>b</sup> אַכְפּוֹל ... עֵרְבוֹנִי מִחוּל לֶךְ וְחִלָּה ... עֵרְבוֹן עֵי הַטֶּהֱרָן if a man gives an earnest to his neighbor and says, if I retract, my earnest shall be forfeit to thee; and the neighbor says, if I retract, I shall double thy

earnest to thee; Tosef. ib. I, 17, sq. Esth. R. to III, 10 ordinarily it is the purchaser that gives an earnest to the seller, but here the seller (Ahasuerus) gives a pledge (his ring); Ruth R. to IV, 8. Pes. 118<sup>b</sup> (ref. to Jud. V, 21) צא . . . אמר הקב"ה the Lord said to the brook Kishon, go and surrender thy pledge (Sisera's men bathing in the brook). Ab. III, 16 הכל נתון בעי' every thing is given against a pledge, i. e. life and possession are a loan for which you are pledged to the Lord; a. fr.—2) *going security*.—Pl. ערבונות. Yeb. 109<sup>a</sup> ומן הע' ויתרחק (Rashi ערבון) and should keep aloof from cases of protest (v. מראין), from trusts, and from going security (Gen. R. s. 93, beg. מלעשות ערבונות וכן).

**ערבונא** ch. same. Sabb. 105<sup>b</sup> שקלי מיניה do they (in heaven) take a pledge of him (take his children in order that he may at some future time mourn over the death of worthies)?; M. Kat. 25<sup>a</sup>.

**ערבנות** f. (preced. wds.) *security, pledge*. B. Bath. 174<sup>a</sup> all these expressions mean only guaranty, opp. to קבלנות an unconditional agreement to pay a neighbor's debt. Gen. R. s. 93, beg. מלעשות ע' בין אדם לחבירו from going security in transactions between a man and his neighbor (v. ערבון II); Yalk. ib. 150. Midr. Till. to Ps. CXIX, 121 עשינו ערבונותי עשה וכן we have done what we were pledged to do, do thou now thy duty. Ex. R. s. 27 (זה) thou hast made thyself enter this pledge, that thou mayest become the head (victor in the contest). Ib. ומה חרצה ערבונתך and what was their pledge? (Answ. ref. to Ex. XXIV, 7). Ib. ואם לא' but if you will not guard the Law, you will be fined by that pledge (forfeit your children's life). Tanh. Vayigg. 5; a. e.

**ערבות** I f. pl. (b. h., Ps. LXVIII, 5) a poetical name for *heaven*, (in Talm.) ע' מ. *Āraboṭh*, name of the seventh heaven. Hag. 12<sup>b</sup> ע' שבו צדק וכן A. in which dwell Righteousness, Justice &c. [Ib. שוכן עליהם בע', omit; v. Rabb. D. S. a. l. note 7].—Targ. Ps. LXVIII, 5.

**ערבות** II pr. n. pl. *Āraboṭh (Steppes)*, in Babylonia. Naz. 43<sup>b</sup> פקחא דע' the valley of A. (dangerous on account of robbers); Ber. 54<sup>a</sup>. Ib. כי משא לע' when he came again to A.

**ערבונא** f. = h. ערבנות. Targ. Prov. XVII, 18 (Ms. ערבנות; h. text ערבנות).

**ערב** pr. n. pl., v. ערבו.

**ערבי** or **ערבי** m. (b. h.) *Arab; Arabian*. Yeb. 71<sup>a</sup> to include a circumcised Arab (as forbidden to partake of the Passover meal); a. fr.—Pl. ערבבים. Ohol. XVIII, 10 אחלי הע' the tents of the (nomadic) Arabs. Kel. XXIV, 1, v. דרצה; a. fr.—Fem. ערביות or ערביות. Sabb. VI, 6 יוצאות וכן (Jewish) Arabian women may go out (on the Sabbath) veiled.

**ערבאות, ערבי, ערבי** ch. same. Targ. Is. XIII, 20 (ed.

Lag. ערבאות. Targ. I Chr. XXVII, 30 (h. text ערבאות).—B. Bath. 56<sup>a</sup>, v. next w.—Pl. ערבאי, ערבאי, ערבאי. Targ. Gen. XXXVII, 25. Targ. Jer. III, 2. Ib. XXV, 24 (h. text ערבאי); a. fr.—B. Bath. 168<sup>b</sup> דארו וכן Arabs came to Pumb'ditha and seized land by force.

**ערביא, ערבא** pr. n. *Arabia*. Y. Taan. IV, 69<sup>b</sup> top, v. ערבא. Y. Shebi. VI, beg. 36<sup>b</sup> (transl. חקני, Gen. XV, 19) ע'; Gen. R. s. 44, end ערבא (some ed.); B. Bath. 56<sup>a</sup> ערבא (transl. of חקני). R. Hash. 26<sup>a</sup>; a. fr.

**ערבית** or **ערבית** f. *Arabian woman*, v. ערבי h.

**ערבית** f. (ערב) *evening time*; (sub. תפלה) *evening prayer*. Ber. I, 1 (Y. a. Bab. ed. בערבין. Ib. 9<sup>b</sup> the section on redemption in the evening prayer; a. v. fr.—(Adv.) *at evening*. Sabb. 118<sup>a</sup> ע' בוק' ע' dishes which have been used at the (Sabbath) evening meal; a. fr.—Pl. ערביות (v. ערב) *the eves of Sabbaths, Holy Days &c.* Erub. 41<sup>a</sup> ע' משלימין בו ע' we fast the entire day preceding.

**ערבל** (Pale of ערב, v. ערב) *to confound, disturb*. Targ. Esth. I, 10.—Part. pass. מערבלין. Targ. O. Ex. XIV, 3 (h. text נבכים).

**ערבלא** v. ארבלא.

**ערבלאין** m. pl. (ערבל) *mixed multitude, rabble*. Targ. Cant. I, 9; v. ערבבין.

**ערבנותא** f. = h. ערבנות, *security, guaranty*. Targ. Y. Gen. XXXIX, 1. Targ. Y. I Ex. XXII, 24.

**ערבובין, ערבובין** v. ערבבין.

**ערבא** f. = h. ערבא I, *willow*, esp. *the willow branches carried in procession on the seventh day of Succoth* (v. ערבא). (יהו) ע' or ע' (sub. יום) *the seventh day of Succoth*. Succ. 34<sup>a</sup>, v. הלפתא. Erub. 29<sup>b</sup>, v. סוגרין. Y. Succ. IV, beg. 54<sup>b</sup> בשבתא ע' ולא ע' that you do not appoint the blowing of the Shofar (the first day of Tishri) on a Sabbath, nor the day of the Arabta on a Sabbath. Ib. ע' ולא ע' omit the procession with the willow-branches. Ib. ערבא דיומא שביעיא, v. מפשטיהא; Y. Ab. Zar. IV, 43<sup>d</sup> top ערב; Y. Shebi. I, 33<sup>b</sup> bot. ערב.—Pl. ערבא. Sabb. 20<sup>b</sup> Ms. M. (ed. ארבא), v. ארבא.

**ערג** (b. h.; onomatop.) *to groan* (of the deer), *pant*. Midr. Till. to Ps. XLII ויערנה לחקב"ה וכן מה האילת . . . ועורנה לחקב"ה as the hind when travailing feels pain and cries to the Lord, and he answers her &c.; ib. כשם שהאילת עורגת וכן (Yalk. ib. 741 צוורת).

**ערגות** v. ערגות.

**ערגל** (Parel of עגל) *to roll*. Targ. Prov. XXVI, 27 מערגל (ed. Lag. מערגל; h. text גלל).

**עדר** (emp. עדר) *to stir up; to drive*. Gen. R. s. 23, beg. (play on עדר, Gen. IV, 18) אני העולם I shall drive them out of the world (by the flood); ib. s. 24, end; Yalk. ib. 38 טורדן (corr. acc.).



if the text had *ervath* (meaning *ervah*) without *dabar*, I might have thought, for scandalous conduct she is to be dismissed, for 'something' (any other cause) she must not be dismissed. Ib. מצא בה לא מצא if he found in her neither indecency nor any other fault. Ib. 64<sup>a</sup> a. fr. פחות משנים any act in which purity of sexual life is concerned (marriage, divorce &c.) requires no less than two witnesses. Ab. III, 13 לע' (אח האדם) ל' merriment and light-mindedness make man familiar with licentiousness; a. v. fr.—Esp. *incest*, trnsf. *ervah*, a woman forbidden to a man (and vice versa) on account of consanguinity. Yeb. 3<sup>b</sup> as the sister of a man's (living) wife who is singled out (Lev. XVIII, 18) as an *ervah*, with the punishment of extinction in case of wilfulness, and of a sin-offering in case of mistake, may not be taken in a levirate marriage, so no woman that is a forbidden relation ... may be taken &c. Ib. 13<sup>a</sup> צרות the rivals of a woman forbidden on account of consanguinity; a. v. fr.—Pl. *עריית* (fr. *עריה*). Keth. 13<sup>b</sup>, v. גילוי ע'—אפיקורפוס. Yeb. I, 2 if a man's daughter or any other of those (above mentioned) relations was married to his brother. Ib. 3<sup>b</sup> האמורא ברורה all forbidden relations named in the Torah. Ib. I, 3 שש ע' six relations more rigorously forbidden than these. Meg. IV, 9, v. פנה; a. fr.

עריי, v. עריי.

עריי, v. עריי, pl. עריי.

עריי f. (*עריי*) *prepared*; trnsf. (by ref. to Is. XXX, 33) *hell*. Ex. R. s. 50, end ואערייך וכ' I will save you from hell, and prepare for you a table &c.

עריי m. (b. b.; *עריי* II) [*rubbed, bright, comp. Lat. tritus*], *prudent, deliberate, wise*; (in an evil sense) *subtle, cunning*. Ber. 17<sup>a</sup> ביראה אדם ע' man should always be deliberate in the fear of the Lord (consider in what manner he can best serve the Lord). Sot. III, 4 רשע ע' a wicked man that is subtle, expl. ib. 21<sup>b</sup> במי שמשים עצמו ע' Var. in Rashi, v. next w.; a. fr.—Pesik. Shim'u, p. 118<sup>b</sup>, sq. (in Chald. dict.) לית עיסקא דע' מהלך עם שטיא the sane has no business to walk with the fool; (Yalk. Jer. 265 עיסקא).—Pl. *עריי*, *עריי*. Hull. 5<sup>b</sup> (ref. to Ps. XXXVI, 7) בני אדם שדון ע' בדעת וכ' that means those men who are clever in knowledge and yet conduct themselves humbly like a domestic animal; a. e.

עריי m. (b. h.; v. preced.; *עריי* *stripped, naked, bare*. Dem. I, 4 מפרשינן אורו ע' וברין וכ' Y. ed. a. Ms. M. (ed. incorr.) you may separate the priest's gift there from without being dressed (because it requires no benediction), and at twilight (on the eve of the Sabbath); Sabb. 23<sup>a</sup>. Ib. 14<sup>a</sup> ע' נקבר ע' he who handles a naked scroll of the Law (touches it directly with his bare hand), will be buried naked, expl. בלא אורה מצוה bare of the merit of that act (of studying or of rolling and dressing it).

Tosef. Keth. VI, 7 שיעמד ע' וילבשנה (not שיעמד) if he agreed with his son-in-law that he will go naked (deprive himself, if necessary) and dress her, איך אומ' יעמד, we do not say, let him become destitute, and he must dress her (make the outfit for her), but he (her father) must cover her as is proper for her; Y. ib. VI, 30<sup>d</sup>. Sot. 21<sup>b</sup> (play on ערמו, Prov. VIII, 12) the words of the Law remain only with him who makes himself destitute for their sake (who sacrifices comforts for them); (Var. quot. in Rashi: ערמו ערמו ערמו who makes himself cunning about it, i. e. goes to work deliberately, studies systematically); a. fr.—Pl. *עריי*, *עריי*. Snh. 90<sup>b</sup> כשרון ע' when they (the dead) rise, will they rise naked or dressed? Yeb. 63<sup>b</sup> בשוק ע' שמהלכין ע' those of Barbaria ... who walk naked in the street; Sifr. Dent. 320; a. fr.—Fem. *עריי*. Keth. 111<sup>b</sup>; Snh. l. c. ומה חרטה ע' if the wheat-grain, which is buried naked, comes forth wrapped in many dresses, how much more will the righteous dead rise &c. Ib. VI, 3 האשה נסקלה ע' a woman convict must not be stoned (executed) undressed. Meg. 12<sup>b</sup> ע' ובלבד שחזא ע' (Vashti) will appear undressed. Snh. 75<sup>a</sup> ע' ערמו לנפיו ע' let him (the love-sick man) die, but she must not stand undressed before him. Keth. VI, 5 ע' פסק להכניסה ע' if the father made an agreement that he (the bridegroom) will take her to his house without the customary outfit; a. fr.—Pl. *עריי*. Meg. l. c. מפשרתן ע' (not מפשיטתן) she forced them to appear undressed; a. e.

עריי, v. עריי.

עריי, v. עריי.

עריי, v. עריי.

עריי, v. עריי.

עריי, v. sub עריי.

עריי or עריי m., (*עריי*) *runaway, fugitive*.—Pl. *עריי*. Hull. 46<sup>a</sup>.—V. *עריי*.

עריי, v. עריי.

עריי m. pl. (*עריי*) *protests, claims*. Gitt. 86<sup>a</sup> (in a formula of sale of a slave) מלכא וכ' Rashi (Tosaf. against any claims of king or queen (government), v. *עריי*).

עריי, v. next wds.

עריי, עריי, עריי, עריי, עריי m. (*עריי*) 1) *stripped, naked, poorly dressed*. Targ. Gen. III, 10 (Y. ed. Vien. *עריי*, not *לאר* ...); 11. Targ. Job I, 21; a. fr.—B. Mets. 46<sup>a</sup>, v. *עריי*. Sot. 8<sup>b</sup> (prov.) stripped to nakedness, but shoes he has on (there is more disgrace in a disharmonious toilet than in a uniformly poor one); Keth. 65<sup>b</sup> top (ref. to the disproportion between the obligatory outfit of garments and that of shoes, ib. V, 8) ע' would that



teacher have applied to her the proverb, stripped to nakedness &c.? Y. ib. VI, 30<sup>d</sup> הנני לי מיקום ... אורחא ... it is usual for a man to say (to his father-in-law), I will rather go naked (deprive myself &c., v. ערום), if only my wife be covered (but by saying this he does not mean to release him from the obligation of giving his daughter an appropriate outfit). Koh. R. to V, 12, v. ענין; a. fr.—*Pl.* ערטיילא, ערטיילא, ערטיילא. Targ. Job XXII, 6. Ib. XXIV, 7 קלאר ... Ms. (ed. פלי ... adv.). Ib. 10 ערטיילא ... ed. Lag. (ed. Wil. לי ...); a. fr.—*Fem.* ערטיילא, ערטיילא. Targ. Esth. I, 11.—Y. Peah VIII, 21<sup>b</sup> top (ref. to Ruth III, 3) ורטה was she (Ruth) undressed?—*Pl.* ערטיילא. Targ. Esth. I. c.—*Transf.* (cmp. γυμνηστής) *light-armed.*—*Pl.* ערטיילא. Targ. II Esth. VIII, 10 בני רמכיא (Targ. I Esth. ib. ערטילייני רמכין, corr. acc.; h. text האחשורנינים).

**ערטיליותא** f. (preced.) *nakedness*. Targ. Deut. XXVIII, 48 (O. ed. Amst. ערטיילא, ed. Vien. לרטה ... , corr. acc.).

**ערטיל** (*Parel* of עטל; cmp. Arab. *atal*, a. עטר II) *to strip, denude*. Gen. R. s. 6 מערשלו v. נרתח; Koh. R. to I, 5, v. ושהח.

*Hithpa.* הווערשטל, *Nithpa.* נהערשטל *to be stripped; to denude one's self*. Gen. R. s. 19 (ref. to עירום, Gen. III, 7) מצידה ... נהערשטלו דעמנה they had stripped themselves even of the merit of obeying the only command given them. [Yalk. Job 913 ודניו רגליו מהערשטלותו his feet were stripped of their skin (by scalding), v., however, ערשטל.]

**ערטיל** ch. same. Targ. I Chr. X, 8 (h. text פשט).

*Hithpa.* הווערשטל *to be stripped; to uncover one's self*. Targ. Y. Gen. III, 7. Targ. Y. Ex. VII, 9 כד ארזח when it (the serpent) was stripped (of its limbs, v. Targ. Y. Gen. III, 14, Gen. R. s. 20). Targ. Hab. II, 16 (h. text ודעל).—[Yalk. Sam. 162 (ref. to II Sam. XXII, 37) לא ירחבון ולא ירחפון they (my joints) did not widen (become loose), did not slip, nor did they become sore; Midr. Till. to Ps. XVIII, 37 ולא ירחפון ולא ירחפון nor did they swell (?), perh. to be read: ירחפון, v. ערשטל.]

**ערטיל**, **ערטיל**, v. ערשטל.

**ערה** I (b. h.; cmp. ארה) *to uncover*. Gen. R. s. 83, end 'Rashi' הוא ערר ערר ערר 'Rashi' he will uncover treasures &c., v. ערם I.—*Denom.* ערה, ערה.

**ערה** II (b. b.; cmp. ער I) *to stir up*.

*Hif.* הווערשטל 1) *to stimulate, esp. to excite the sexual organ by contact* (as the first stage of sexual connection), v. הווערשטל. Ker. II, 4 הווערשטל כגומר in all illicit connections the text makes him who passes through the first stage as punishable as him that finishes. Y. Keth. III, 27<sup>d</sup> הווערשטל בה עשרה וכו' if ten persons came in carnal contact with her, and one of them consummated. Sot. 42<sup>b</sup> (play on מציות, I Sam. XVII, 23) באמו כל העולם שהיו לו חסות with his mother; a. fr.—2) *to intermix*. Y. Yoma V, 42<sup>d</sup> top הווערשטל (צריך) וקוק להווערשטל.

he must mix (the blood of the bull with that of the goat), v. *Pi*.

*Hof.* הווערשטל *to be interwoven, entangled, caught*. Y. Peah I, 16<sup>a</sup> bot. הווערשטל it (the skirt) was caught &c., v. ערה I; ib. הווערשטל; Y. Sot. I, 17<sup>b</sup> (also הווערשטל).

*Pi.* הווערשטל *to intermix* (of liquids), *pour; to interweave, intertwine*. Yoma V, 4 רם חפר לחוד וכו' he poured the blood of the bullock to that of the goat, and put the full bowl in the empty one; expl. ib. 58<sup>a</sup> ער מורק מלא וכו' he poured the contents of the filled bowl into the empty bowl ... in order to mix them thoroughly. Y. ib. V, 42<sup>d</sup> top (interch. with פלל a. ערב). Y. Maasr. I, end, 49<sup>b</sup> top (interch. with הווערשטל, *Hif.*); Y. Sabb. III, 6<sup>b</sup>. Nidd. X, 6 מים לפסחא מים הווערשטל was permitted to pour water from vessel to vessel for Passover purposes (to wash the Passover meat without touching the water). Ab. Zar. V, 7 הווערשטל מכלי אל כלי if a Jew pours wine from one vessel into another (held by a gentile), 'ארשע ארשע מורר the wine remaining in the vessel from which he poured is permitted; a. fr.—Sifra K'dosh., Par. 2, ch. V 'ארשע the writer intended to join the whole paragraph (concerning emancipation) to 'for she has not been set free' (Lev. XIX, 20), to intimate that emancipation is consummated by a document only; (Gitt. 39<sup>b</sup> אוהרשטל וכו' (fr. ארשע I) the whole paragraph has been joined &c. B. Bath. 113<sup>b</sup> לחיות דין ... ארשע, v. ארשע II, a. corr. acc.) Y. Kidd. I, 58<sup>d</sup> bot. (ref. to Deut. XXV, 5) ה' text says, *v'yibb'mah* ('and thus he shall be her levir'); the whole paragraph is connected with *yibbum* (the word *yibbum*), intimating that marital connection only consummates the levirate marriage; Y. Yeb. II, beg. 3<sup>c</sup> ערה (Rabad to Sifra l. c. quotes ערה, corr. acc.). Y. Snh. VII, 24<sup>d</sup> ערה אר כל וכו' the whole paragraph depends on the word *mother*.—*Part. pass.* *intertwined, mixed up*. T'bul Yom III, 1 אוכל שנפרס ומע' if an eatable part of a fruit is broken off but partly hangs on (is not entirely severed). Ukts. III, 8 a shoot of a fig tree which is torn off but is still attached to the tree by the rind; Tosef. Kel. B. Kam. I, 13. Yoma 54<sup>a</sup> זה בוח ער הווערשטל the cherubs (in the Temple) whose bodies were intertwined with one another. Ib. sq. (expl. ארשע ורשע, I Kings VII, 36) בלוייה שלו like a man embracing his companion (wife). Hull. 127<sup>b</sup> ברוח השערה attached by a hair's breadth. Bets. 7<sup>a</sup>; a. fr.

*Hithpa.* הווערשטל, *Nithpa.* נהערשטל *to be intertwined, come into intimate contact*. Ruth R. to I, 14 (ref. to מערות, v. supra) שנהערשטל בה וכו' on one hundred ... that were in contact with her the whole night (interch. with נהערשטל).

**ערה** ch. same.

*Af.* ארשע *to pour out*. Targ. Koh. XI, 3.

*Hithpa.* הווערשטל *to be intertwined, attach one's self*. Pesik. Shek., p. 11<sup>a</sup> מהערשטל ורשע (Ms. O. מהערשטל) and it sticks (catches thee), v. סרשטל. Y. Dem. I, 22<sup>a</sup> ארשע ורשע v. ארשע.

**ערה**, v. ער.

עָרִיאַ, עָרִיאַ = h. עָרִיָה, v. עָרִיָה.

עָרִיב, v. עָרִיב.

עָרִיב m. 1) = h. עָרִיב II, *sweet, pleasing*. Targ. Prov. XX, 17 (ed. Wil. 'ע'). Targ. Cant. II, 14 (ed. Vien. עָרִיב).—2) (part. pass. of עָרִיב I) *mixed*.—Pl. עָרִיבִי. Erub. 88<sup>a</sup>.

עָרִיב, v. עָרִיב.

עָרִיבָה, עָרִיבָה f. (עָרִיב I; comp. אָרִיבָה) [*joined or plaited*], 1) *trough, tub, kneading trough*. Pes. III, 2, v. סָרָק. Kel. XV, 1 the tanners' trough; עָרִיבָה הַבְּרִיטָה the domestic trough (for kneading). Ib. XX, 2 the trough for mixing mortar. Yad. IV, 1 the tub for foot-baths; a. fr.—2) *boat, skiff*. Y. Sabb. IV, end, 7<sup>a</sup> עָרִיבָה הַיָּרֵדִין, v. יָרֵדִין; Koh. R. to I, 15. Ab. Zar. 40<sup>a</sup> a boat-load of vessels (containing fish-brine). Erub. 88<sup>b</sup>; Tosef. ib. IX (VI), 18; a. e.—Pl. עָרִיבָהִים, Kel. XXIV, 3. Ib. IV, 1; a. e.

עָרִיבָתָא, Yalk. Kings 247 ישעיה read with Y. Snh. X, 28<sup>c</sup> דודא פרי דודא ישעיה.

עָרִיָה f. (b. h.; v. עָרִיָה) *genitals*. Bekh. VI, 5 של עָרִיָה the genitals of a female animal.—Pl. עָרִיָהִים, v. עָרִיָה.

עָרִיָה, v. עָרִיָה.

עָרִיָה, v. עָרִיָה.

עָרִיָה = עָרִיָה. Y. Keth. I, 25<sup>b</sup> bot. Y. Snh. VII, 24<sup>c</sup> (interch. with עָרִיָה).

עָרִיָהִים, עָרִיָהִים m. pl. (עָרִיָה II) [*stirrers*], *iron-tipped ploughshare*. Kel. XXI, 2; [Maim. ed. Dehr. = Arab. 'alākath lorum, goad?]. Tosef. ib. B. Mets. IV, 6 עָרִיָהִים (R. S. to Kel. I. c. עָרִיָהִים).

עָרִיָה, עָרִיָה m. (עָרִיָה) *thin sacrificial cake* (h. עָרִיָה). Targ. Y. Ex. XXIX, 23 (ed. Vien. 'ע'). Targ. Y. Num. VI, 19 (ed. Vien. עָרִיָה); a. e.—Pl. עָרִיָהִים, Targ. Y. Lev. VII, 12. Targ. Y. II ib. II, 4. Targ. Y. Ex. XXIX, 2 (corr. acc.).

עָרִיָה (f. (עָרִיָה) *arranging, ranging; rolling (bread)*; use of the stem עָרִי. Y. Yoma II, end, 40<sup>a</sup> 'וב' עָרִיָה the verb 'arakh is used here (Lev. I, 7) &c. Y. Snh. X, 29<sup>a</sup> top עָרִיָהִים the forming of the show-bread. Y. Sabb. VII, 10<sup>b</sup> bot. עָרִיָהִים על לישתה ועל עָרִיָהִים for kneading it, for forming it and for baking it; a. fr.—Tanh. Bhuck. 6 עָרִיָהִים (prob. to be read: עָרִיָהִים, v. עָרִיָהִים) the pile of the fire of Gehenna (ref. to Eruv. Is. XXX, 33).—Yalk. Ps. 662 עָרִיָהִים, v. עָרִיָה.

עָרִיָהִים f. (preced.) *arrangement*; עָרִיָהִים (comp. סָרָר) arrangement (of the words) of the lips, *prayer*. Gen. R. s. 49 (ref. to Job XLII, 4 חֵן עָרִיָהִים) (חֵן עָרִיָהִים) grace was granted for the prayer of his (Abraham's) lips, when he prayed for mercy &c.; Yalk. ib. 83.

עָרִיָה, v. sub עָרִיָה.

עָרִיָה, v. עָרִיָה.

עָרִיָהִים m. = h. עָרִיָהִים. Targ. O. Gen. III, 1 (some ed. 'ע'; ed. Vien. חֲכִים). Targ. Prov. XII, 23. Ib. XIV, 15 (ed. Lag. עָרִיָהִים, corr. acc.); a. fr.—Yalk. Jer. 265, v. עָרִיָהִים.—Pl. עָרִיָהִים. Targ. Prov. XIV, 18 (some ed. עָרִיָהִים).

עָרִיָהִים f. (b. h.; עָרִיָה I) *pile, heap, stack*. Maasr. I, 5, sq. עָרִיָהִים מְשִׁיעִמִּיר (are subject to tithes) from the time he piles up the fruit. Tosef. Ter. III, 17 עָרִיָהִים מִן הַזֵּיתִים (ed. Zuck. מִן הַזֵּיתִים) you may separate T'rumah from a stack for the pile (of threshed grain), but not from a pile for the stack. Ib. IV, 16 עָרִיָהִים עָרִיָהִים a finished pile. Ex. R. s. 31 עָרִיָהִים עָרִיָהִים as the stack stands ready, and the priest goes in and takes T'rumah of it, so the Lord has made the world a stack and taken Israel as his T'rumah (with ref. to Jer. II, 3); a. fr.—Pl. עָרִיָהִים, Mekh. B'shall, Shir., s. 6 (expl. עָרִיָהִים, Ex. XV, 8) עָרִיָהִים עָרִיָהִים he made the waves stand like stacks; Yalk. Ex. 248. Ter. II, 1; a. fr.

עָרִיָהִים f. = h. עָרִיָהִים, *experience, wisdom; subtility*. Targ. Prov. I, 4; a. e.—V. עָרִיָהִים.

עָרִיָהִים f. = h. עָרִיָהִים. Targ. Ruth III, 7. Targ. Hag. II, 16.—Pl. עָרִיָהִים, constr. עָרִיָהִים. Targ. Jer. L, 26 (some ed. עָרִיָהִים).

עָרִיָהִים I m. (עָרִיָהִים) *arbor, espalier* (of grape vines). Kil. VI, 1 עָרִיָהִים אֵיזוֹר עָרִיָהִים what is an 'aris (in a legal sense)? A row of (at least) five vines along a fence. Ib. 2 עָרִיָהִים אֵיזוֹר עָרִיָהִים an espalier that hangs over an embankment. Ib. 6 (expl. עָרִיָהִים) (פֶּסֶקֶי עָרִיָהִים) an espalier which was destroyed in the middle, while five vines remained on each side; Tosef. ib. IV, 8 עָרִיָהִים ed. Zuck. (oth. ed. עָרִיָהִים; corr. acc.); Y. ib. VI, end, 30<sup>c</sup> (also עָרִיָהִים). Kil. VI, 8 עָרִיָהִים עָרִיָהִים poles which stand out from an espalier; a. fr.—Pl. עָרִיָהִים. Tosef. Peah III, 16.

עָרִיָהִים ch., v. עָרִיָהִים ch.

עָרִיָהִים II m. = אָרִיָהִים II, *tenant*. B. Bath. 46<sup>b</sup>, sq. Ms. M. (ed. 'א).—Pl. עָרִיָהִים, עָרִיָהִים. Ib. Ms. M. (ed. 'א). Sifré Deut. 312 (ed. Fr. 'א).

עָרִיָהִים, v. next w.

עָרִיָהִים f. (עָרִיָהִים I) (b. h.; comp. עָרִיָהִים) *kneading-trough, dough of one trough, batch*. Men. 67<sup>a</sup> עָרִיָהִים גִּיזָה Ms. M. (ed. עָרִיָהִים).—Pl. עָרִיָהִים. Hull. 135<sup>b</sup> (ref. to Num. XV, 20) עָרִיָהִים כִּדְּ עָרִיָהִים of the size of your batches (in the desert); Men. I. c. Ms. M. (ed. עָרִיָהִים; Erub. 83<sup>b</sup> עָרִיָהִים).—2) (comp. עָרִיָהִים) *cradle*. Kel. XVI, 1 עָרִיָהִים אֵיזוֹר עָרִיָהִים a couch or a cradle; Y. Ber. III, 5<sup>d</sup> bot. עָרִיָהִים עָרִיָהִים (corr. acc.). Kel. XXVI, 5 עָרִיָהִים עָרִיָהִים; Tosef. ib. B. Bath. IV, 8 עָרִיָהִים ed. Zuck. (omitted in oth. ed.), v. עָרִיָהִים. Ib. VII, 12 עָרִיָהִים עָרִיָהִים a glass cradle (?). Nidd. IV, 1

from their cradle (earliest childhood). Gen. R. s. 53, v. נִדְנֶד. Y. Macc. II, beg. 31<sup>c</sup> ביום ודד' ע"ג ע"ג ביום וד' יושב לו ע"ג ע"ג ביום וד' if he sat down on a cradle in day time (and caused a child's death): where it is customary to place a child in the cradle in day time, he does not go into exile (to the city of refuge, because his act is one of criminal neglect); a. fr.

פוטט אט ע' בסוריטא Tosef. Hall. II, 5 אריסות f. עריסות ed. (ed. Zuck. האריסות, Var. עריסות, read האריסות) declared tenancy (tenants) in Syria exempt from priestly gifts.—Pl. עריסות. Tosef. Ab. Zar. II, 8 עריס' ed. Zuck. (corr. acc.; Var. אריס').

עֲרִיפָה f. (ערה) breaking the neck (of the heifer, Deut. XXI, 4), use of the stem Meg. II, 5 ערה ערה for the ceremony of &c. Y. Sot. IX, 23<sup>c</sup> בע' as regards the ceremony of &c. Ib.<sup>d</sup> bot. מקום עריפתה ו' the place where a heifer has been killed; a. fr.—Sifré Deut. 306 (ref. to ערה, Deut. XXXII, 2) אלא הריגה אין ע' אלף הריגה the verb 'araf means to kill; Yalk. ib. 942.

עֲרִיץ m. (b. h.; ערץ to frighten) powerful, violent man.—Pl. עריצים. Y. Ber. IV, 8<sup>a</sup>, v. רבס. Y. Meg. IV, 74<sup>d</sup> bot. הגואלך והמושיעך מכם עריציה who redeems thee and saves thee from the hand of thy oppressors; Treat. Sof'rim XIV, 5.

עֲרִיק m. (ערק) fugitive, hunted. Targ. Is. X, 18 (h. text נכס).

עֲרִירִי m. (b. h.; עיר, cmp. ערה I) [stripped,] lonely, childless. Gen. R. s. 44. Yeb. 55<sup>a</sup> (ref. to Lev. XX, 20 a. 21) if he had children (at the time he committed the sin), he will bury them; if he had none, he will remain childless. Y. Snh. VII, 24<sup>c</sup> לבירך יצאח לידון בע' it is specified (in Lev. XX, 20) for a purpose, namely for the punishment of 'ariri (death without leaving issue).—Pl. עירירם. Ib. ע' ידיו ... כל אחר דרימר ע' ידיו wherever the text says, 'they shall be lonely', it means, they shall be without children, where it says, 'they shall die lonely', it means they shall bury their children (v. supra); a. e.—[עירירן, Y. Keth. VI, 30<sup>d</sup> אשכחונן ע' I. עיר. v. I.]

עֲרֵךְ (b. h.) [to connect, join,] 1) (b. h.) to range, arrange, place in order. Y. Yoma II, end, 40<sup>a</sup> (ref. to Lev. I, 8, a. 12) one priest places two limbs on the altar &c.; Sifra Vayikra, N'dab., Par. 4, ch. VI. Gen. R. s. 78 כח לערוך תפלה I have strength to offer prayer; Yalk. ib. 133 (סדר) I have strength to give battle. Yalk. l. c. מלחמה כנגדו I gave him battle. Tanh. B'hu. 6 לפניכם שלחן I will set a table before you (in the hereafter), v. infra. Ned. 20<sup>b</sup> ערכתי לו שלחן והפכתי I prepared a table for him, but he upset it (euphem. for unnatural gratification); a. e. [In Talm. mostly סדר.] עורכי הדיוטין (= עורכי הדין) those who arrange arguments before the judges, pleaders, advocates, who advise their clients what to say or not to say before court. Ab. I, 8 אל דעש עצמך Ab. I, 8 אל דעש עצמך do not make thyself to be like legal advisers,

i. e. be careful as judge not to suggest an advice to one of the litigants; Y. B. Bath. IX, 17<sup>a</sup> top כערכי; Y. Keth. IV, 29<sup>a</sup> bot. אל דעש עצמך כע' דר' שלא לגלותי ו' do not make thyself to be like &c., that is, you must not reveal to an individual his case (how to argue). Bab. ib. 52<sup>b</sup>; 86<sup>a</sup> עשינו כע' we have made ourselves to be like &c. (I ought not to have suggested an advice).—Part. pass. וכשבא לביתו ומצא נר דלוק נר דלוק &c. Sabb. 119<sup>b</sup> עריכה; עריכה; f. עריכה &c. Sabb. 119<sup>b</sup> when he comes home and finds the lamp lighted, the table set and the couch spread, the good angel says &c.; a. e.—2) (cmp. Syr. ערך, P. Sm. 2990) to work dough (contrad. to ליש); to roll, shape &c. Pes. III, 4 one woman kneads, another works and shapes the dough, and a third one bakes. Ab. Zar. IV, 9 עורכין ולא עורכין עמי you must not knead nor work and shape dough with him. Neg. II, 4 כעורכה in the position of a woman working dough; a. fr.—Part. pass. as ab. Erub. 54<sup>a</sup> (ref. to עריכה ו', II Sam. XXIII, 5) if the Law is worked into thy two hundred and forty-eight limbs, it will be preserved &c. Midr. Till. to Ps. XIV [read:] ע' kneaded (common) bread and well-worked bread; Yalk. ib. 662 עריכה (corr. acc.).

Hif. עריכה [to place side by side; cmp. נקש Hif.] to compare; to value; esp. (v. Lev. XXVII, 2-13) to dedicate the value of a person or of an animal unfit for the altar. Arakh. I, 1 ונעריכין ונעריכין all persons are fit to dedicate or to be the subjects of dedication. Ib. לא מעריכה אבל לא מעריכה may be the subject of dedication, but cannot dedicate (his vow is invalid). Ib. VI, 5 עצמו ארז דמעריכה ארז דמעריכה he who dedicates his own value. Tanh. l. c. [read:] ארז דמעריכה ארז דמעריכה you value before me your lives, and I shall save you from the range of Gehenna (v. supra), and set &c. (v. supra); a. fr.

Nif. עריכה to be the subject of valuation, to be valued. Arakh. I, 1, a. fr., v. supra. Ib. II, 1 עריכין Var., v. supra.

עֲרִיךְ ch. same, to work, knead. Targ. Is. XLII, 25 עריכה (h. text עריכה).—Men. 56<sup>a</sup> הוא עריכה when he himself kneaded and baked; Ib. עריכה when his neighbor kneaded and gave it to him, and he baked. Y. Shebu. VI, 37<sup>a</sup> bot. גבי חבירחה she went to knead her bread at her neighbor's.—Part. pass. עריכה, pl. עריכין Ib.<sup>b</sup> top עיגולא ... ע' גי עיגולא they found the two denars (that were missed) worked into the cake.

Ithpe. עריכה to be worked in. Ib.<sup>a</sup> bot. עיגולא, v. supra.

עֲרֵךְ m. (b. h.; preced.) 1) order, arrangement. Ned. 22<sup>b</sup> עריכה של ארץ ישראל because it (the Book of Joshua) contains the arrangement of the Land of Israel.—Pl. עריכה, constr. עריכה. Cant. R. to VI, 4; Pesik. Vayhi, p. 7<sup>a</sup> sq. משינה. v. משינה. שש ע' המשינה order of battle, arrangements proclaimed before the battle (v. משינה). Y. Sot. VIII, beg. 22<sup>b</sup> (ref. to Mish. ib. 6) אבל but in connection with the proclamation of the regulations of battle (the Mishnah says only), 'they have to supply water &c.' Ib. כן ארז בע' דמ' the same is the case with ordinances of battle (they must

be proclaimed in Hebrew). Bab. ib. 43<sup>b</sup> מע' עֲרֵכָה אין חוֹדֵדִין עֲלֵיוּ מַע' Bab. ib. 43<sup>b</sup> they are not entitled to leave the army on that account. Ib. 44<sup>b</sup>; Men. 36<sup>a</sup>; a. e.—2) *valuation, assessment, value of a person or animal dedicated to the sanctuary; vow of value*. Arakh. 7 ב' עֲרֵכָה אִם יֹאמֵר עֲרֵכָה אִם יֹאמֵר עֲרֵכָה if he says, I vow my own value. Ib. IV, 1 הַזֶּה בְּזִמְנָהּ הַזֶּה the valuation is regulated by the time of the vow (irrespective of the value at the time of paying the vow); ib. 4 הַזֶּה בְּזִמְנָהּ הַזֶּה he pays according to the value at the time of the vow. Ib. וְזָקֵן עֲרֵכָה he pays the value of an old man (Lev. XXVII, 7); יָלֵד עֲרֵכָה the value of a child (ib. 6); a. fr.—*Pl.* עֲרֵכָה, v. עֲרֵכָה. Ib. II, 1 אִין בֵּעִי וְכ' (Var. עֲרֵכָה, v. עֲרֵכָה) in vows of value nothing is valued at less than a Sela &c.; ib. 7 ב' עֲרֵכָה שְׁאֵתָהּ מִעֲרֵכָהּ כָּל עֲרֵכָה all values which you assess shall be no less than &c. Ib. IV, 1 הַזֶּה בְּנִעְרָךְ the vows of value are regulated by the condition of the person whose value is vowed. Ib. III, 1 יֵשׁ בֵּעִי לְחֻקְלָךְ וְכ' in the laws regulating the dedication of values there is a lenient and a rigorous side. Ib. 2<sup>a</sup>, a. e. עֲרֵכָה יֵשׁוּ בֵּעִי עֲרֵכָה he whose person has a value, can vow the value of a person or an animal, but he whose person has no value cannot. Kerith. 13<sup>b</sup> וְכ' עֲרֵכָה, v. עֲרֵכָה. Tanh. B'huck. 6 הַזֶּה בְּנִעְרָךְ the section treating of vows of value. Ib. עֲרֵכָה בְּנִיחָהּ הַזֶּה אִם מִצִּיל וְכ' as a reward for your offerings of values, I will save you &c.; a. fr.—*Arakhin*, name of a treatise of Mishnah, Tosefta and Talmud Babli, of the Order of Kodashim.—[In b. h. עֲרֵכָה, Gitt. 44<sup>a</sup> Ar., v. עֲרֵכָה.]

\***עֲרֵכָהּ** f. (v. עֲרֵכָה) *registration of legitimacy, citizens' list*. Targ. I Chr. II, 17 עֲרֵכָהּ לְמַסְרֵינָא יְהוֹרֵד בֵּעִי to assist David in establishing his legitimacy of citizenship (in spite of his descent from a Moabitish woman; v. Y. Yeb. VII, 9<sup>c</sup>; Midr. Till. to Ps. IX, 9).

**עֲרֵכָאוֹת**, v. next art.

**עֲרֵכָב**, v. עֲרֵכָב.

**עֲרֵכָה** f. (עֲרֵכָה; an adapt. of ἀρχή, ἀρχεῖον) *recorder's office for pedigree, deeds of sale &c.* Kidd. IV, 5 בֵּעִי כְּתוּבָהּ וּמַעֲלָהּ בֵּעִי וְכ' *Pl.* עֲרֵכָהּ. Gitt. 44<sup>a</sup> עֲרֵכָהּ (Ar. בעֲרֵכָה) he writes (a deed of sale) and has it recorded in the office of gentiles (Romans); Ab. Zar. 13<sup>a</sup> בֵּעִי שְׁלֹחַן עֲרֵכָה; Tosef. ib. I, 8 בֵּעִי עֲרֵכָה; Tosef. M. Kat. II, (I), 1 בֵּעִי עֲרֵכָה. Gitt. I, 5; Tosef. ib. I, 4 בֵּעִי עֲרֵכָה (Var. שְׁטוּתָהּ הַזֶּה) deeds entered in gentile offices. Tosef. B. Bath. VIII, 2 כְּתוּבָהּ וּמַעֲלָהּ בֵּעִי if he wrote (a deed of donation for ten persons) and had it recorded for them in the office, the office took possession in their behalf; ib. 3 עֲרֵכָהּ ... עֲרֵכָה; a. e.

\***עֲרֵכָל** (emp. עֲרֵכָל) *to curve, twist*.

*Hithpa.* עֲרֵכָל *to be entangled, caught*. Gen. R. s. 31 הִיחָהּ עֲרֵכָל ... לִיכְנֹס בָּא when one (of the giants) attempted to enter the ark, his feet became entangled (in the mud of the deep); [Matt. K. following 'Rashi': were scalded in the hot water of the flood, v. עֲרֵכָה, taking עֲרֵכָל as *Parel* of עֲרֵכָל]; (Yalk. Gen. 55 מַחְרַסְלוֹת, Ar. s. v. עֲרֵכָל); (Yalk. Job 913 מַחְרַסְלוֹת, v. עֲרֵכָל); (Yalk. Job 913 מַחְרַסְלוֹת, v. עֲרֵכָל).

**עֲרֵל** (denom. of עֲרֵלָה) *to sheathe, cover*. Y. Orl. III, beg. 62<sup>d</sup> (ref. to Lev. XIX, 23) אִתּוֹ הָיָה עֲרֵל אֶת פְּרִי עֲרֵלָה one Tannai explains that it refers to that which covers the fruit (peel, shell &c.); רַבִּי שְׁמוּאֵל עֲרֵל אֶת פְּרִי וּפְרִי רַבִּי שְׁמוּאֵל עֲרֵלָה that which covers the fruit (peel), and that which the fruit covers (kernel); Y. Maasr. IV, end, 51<sup>c</sup> דְּבַר שְׁעוּרֵל [In b. h. עֲרֵל *to treat as 'Orlah, to remove*].

**עֲרֵל** m. (b. h.; v. עֲרֵלָה) [*covered, uncircumcised; gentile*. Mekh. Bo s. 15 (ref. to Ex. XII, 43) אֲבָל יִשְׂרָאֵל עֲרֵל שְׂמֵעַ וְכ' I might deduce from this that an uncircumcised Israelite may partake of the Passover lamb; Pes. 96<sup>a</sup> אֲבָל עֲרֵל דְּלִבּוֹ עֲרֵל but an uncircumcised Israelite whose heart is directed towards heaven (and who remained uncircumcised, because his older brothers had died from circumcision). Yeb. VIII, 1 וְכָל עֲרֵל וְכָל עֲרֵל an uncircumcised priest, and all unclean persons must not eat T'rumah. Tosef. Hull. I, 1 עֲרֵל אֲפִי even an uncircumcised Israelite; Hull. 5<sup>a</sup> עֲרֵל הָאִי עֲרֵל דִּיכִי וְכ' what is meant by this *'arel?* Do you mean an Israelite whose brothers died from circumcision? Pes. 92<sup>a</sup> עֲרֵל נְכַרִּי an uncircumcised gentile (a proselyte that was circumcised on the eve of Passover); עֲרֵל יִשְׂרָאֵל an Israelite that was circumcised on the eve of Passover; a. fr.—[Y. Shebi. VII, end, 37<sup>c</sup> הָעֲרֵל מִן הָעֲרֵל, read: הָעֲרֵל.—*Pl.* עֲרֵלִים. Mekh. l. c. עֲרֵלִים (not עֲרֵלִים) uncircumcised slaves. Ned. III, 11 מִי שֶׁלֹּא בִּעְרָלֵי יִשְׂרָאֵל עֲרֵלִים he who vows that he will not receive any benefits from uncircumcised persons, is permitted benefits from uncircumcised Israelites, and forbidden benefits from circumcised gentiles (the word *'arelim* being meant only for non-Jews; v. עֲרֵלָה); a. fr.

**עֲרֵלָה**, **עֲרֵלָהּ**, **עֲרֵלָהּ**, **עֲרֵלָהּ** ch. same. Targ. Deut. XXVIII, 43 (h. text עֲרֵלָהּ). Targ. Ex. XII, 48 (Y. עֲרֵלָהּ, read: עֲרֵלָהּ); a. fr.—*Pl.* עֲרֵלָהּ. Targ. Josh. V, 7 (ed. Lag. עֲרֵלָהּ). Targ. Jer. IX, 24, sq. Targ. Esth. I, 5; a. e.

**עֲרֵלָהּ** f., v. עֲרֵלָהּ.

**עֲרֵלָה** f. (b. h.; עֲרֵל *to hang over*, v. Ges. Thes. s. v. עֲרֵל) [*sheath, prepuce; the uncircumcised membrum*. Gen. R. s. 46 עֲרֵלָהּ הַזֶּה the foreskin of the membrum. Sabb. 134<sup>b</sup>, sq. עֲרֵלָהּ וְדָאִי דְּוָהָהּ אֶת הַשְּׁבִטָה the cutting of his prepuce, where there is no doubt (about the condition of the infant), supersedes the Sabbath. Ib. כְּבִישָׁהּ, v. כְּבִישָׁהּ. Pes. 92<sup>a</sup> וְכ' עֲרֵלָהּ הַזֶּה הַפּוֹרֵשׁ מִן הָעֲרֵלָהּ he who separates himself from the prepuce (a gentile converted and circumcised) is like one that separates himself from a grave (has to undergo the lustrations of one that has been in contact with a corpse). Ned. III, 11 לְשִׁמְעָהּ אֵלָּא לְשִׁמְעָהּ קְרוּיָהּ עֲרֵלָהּ for *'orlah* (the word *'arelim*) is used only as a general name for gentiles, v. עֲרֵל. Ib. עֲרֵלָהּ שְׁנִינָהּ וְכ' uncircumcision is detestable, for it is applied to the wicked as a reproach (with ref. to Jer. IX, 25); a. fr.—*Pl.* עֲרֵלָהּ, constr. עֲרֵלָהּ. Yeb. 72<sup>a</sup>; Sabb. 135<sup>b</sup> עֲרֵלָהּ שְׁנֵי לִי שְׁנֵי if one has two prepuces; (oth. opin. two membra to be circumcised). Gen. G. s. 46, a. e. וְכ' הָאִי עֲרֵלָהּ the term